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THE

CHRISTIAN PIONEER:

INTENDED TO UPHOLD

THE GREAT DOCTRINES

OF

THE REFORMATION;

THE SUFFICIENCY OF SCRIPTURE,

THE RIGHT OF INDIVIDUAL JUDGMENT,

AND OF FEARLESS FREE INQUIRY.

"Every plant which my heavenly Father hath not planted, shall be rooted up."—*Jesus.*

"The night is far spent, the day is at hand; let us therefore cast off the works of darkness, and let us put on the armour of light."—*Paul.*

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THE

CHRISTIAN PIONEER.

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Unitarian Worthies, No. 6.—*Newcome Cappe.*

One in whom persuasion and belief
Had ripened into faith, and faith became
A passionate intuition; whence the soul,
Though bound to earth by ties of pity and love,
From all injurious servitude was free.

THE subject of this biographical notice was born at Leeds, in Yorkshire, in the year 1732. His father, the Rev. Joseph Cappe, many years minister of the dissenting congregation at Mill Hill Chapel in that town, was a person of great learning, liberality, and piety, eminently skilled in the oriental languages, and highly popular in the discharge of his ministerial functions. Accident led him to a most useful practice. Happening, one day, on a visit to a distant congregation, to forget his sermon, he was obliged to deliver it from memory, and finding that he succeeded in his effort, he never afterwards committed his sermons to paper, and it was his custom, in consequence, to preach without notes. Newcome Cappe, his son, showed early marks of that genius and extraordinary application to study, which afterwards marked his character; at six years of age, he had made considerable progress in the Latin language, and was a most attentive hearer of his father's discourses. Kirkstall Abbey was not far distant from his place of residence, and amongst its ruins and the beautiful scenery with which it is surrounded, he was wont to sit and pursue his studies; in this way was gradually formed that fine taste for the beauties of nature and that high relish for the grand and sublime, which constituted ever after so distinguished a part of his character. But not like too many who rest content with the pictures with which the earth is covered, without ascending to the great and intelligent Author of all, he was led, at an early period, to associate the idea of the Creator with all that was grand and impressive in the works of his hands, and to rise "from nature up to nature's God." Prospects were at an early period of his life afforded him, of an advan-

tageous settlement, in connection with the Church establishment; but they were willingly relinquished, under a conviction that the uniformity which would be required would be hostile to that unfettered research into religious truth, which, even then, was a pursuit more congenial to his mind than objects of ambition or worldly aggrandisement. Mr. Cappe received the rudiments of his academical education under the celebrated Dr. Doddridge, who speaks of his capacity, industry, progress, and disposition, in the highest terms. During the three years Mr. Cappe spent at Northampton, some doubts arose in his mind respecting the evidences of Christianity. These he determined to investigate in the most impartial manner. He read carefully the writings of the French and English Deists. Their objections appeared to him, for the most part, to be not against Christianity, but the corruptions of it. The result was a firm persuasion, never afterwards shaken, that the Gospel of Christ is indeed the truth of God.

Mr. Cappe, at the termination of his studies with Dr. Doddridge, was recommended by his tutor as assistant preacher to the celebrated Dr. Chandler, at the Old Jewry in London. The invitation which hence ensued, however, he declined, as he had set his heart on going to the Glasgow University, where the late excellent Dr. Leechman then filled the theological chair. At Glasgow, Mr. Cappe remained three years, pursuing his studies with such unremitting ardour, that he seldom allowed himself more than four or five hours sleep in the twenty-four. A consumption had nearly been the consequence. Happy in the friendship of several of the professors, and in the successful career of intellectual pursuits, he found his time pass rapidly on, and to him, as they have proved to many others fond of books, his college days were amongst the pleasantest of his life. On leaving Glasgow, Mr. Cappe was chosen co-pastor with Mr. Hotham of the dissenting Chapel in St. Saviour Gate, York; and on the death of Mr. Hotham, in the beginning of the ensuing year (1756), he was ordained sole pastor; in which situation he ever after remained. How much and how deservedly he was admired as a preacher—how impressive his seriousness—how rich his store of ideas—how beautiful, sublime, and energetic his language, those who heard him are alone competent fully to testify. But being dead, he yet speaketh. The discourses he has left behind are a

permanent memorial to the purity of his soul and the superiority of his mind. His first publication, a sermon, preached in November 1757, on the victory of Rosbach, gained by Frederick of Prussia, happening to coincide with the national feelings of the day, was received with an enthusiasm seldom equalled. It was taken up by the leading political characters, and passed through thirteen editions. Lord Ligonier said, in reference to it, that Mr. Cappe preached as well as the King of Prussia fought. But the sermon did not meet the approbation of the author in advanced life, and he was accustomed to speak of it under the name of *my folly*. His mind, in fact, was pained with the reflection, that he should have appeared as an advocate for employing the sword in defence of religious truth: and well may it have been.

The close of the year 1773, was rendered interesting to him by the confessor Lindsey resigning his vicarage of Catterick in Yorkshire. An attack was made by a church dignitary, in a York paper, illiberal and abusive in the extreme, designed to hunt down that man who had proved his sincerity by resigning his all. This shameful attack was repelled by Mr. Cappe in a spirited and masterly manner. Mr. Cappe suffered many and painful family bereavements and much bodily pain; both were borne with unusual equanimity of mind, for he trusted in God. His first solicitude was faithfully to discharge every duty, and his greatest pleasure to meditate on the works and in the word of God. Having chosen the ministry as his way of life, he conceived it to be his first duty, as he was to preach the Gospel, to endeavour to understand it accurately. Eminently skilled in the original languages of the Old and New Testament, it was his supreme delight to study the revealed will of God. And in the writings of the New Testament especially, he daily found views of human life and human destiny, magnificent, extensive, and consolatory. He did not enter on the study of the Scriptures from a desire of accommodating them to any pre-conceived or pre-formed system of doctrines, as is now so much the fashion, and his opinions were the result, not the basis of his researches. Such was the unwearied industry of this venerable man in searching the Scriptures, that there is not, perhaps, a single text in the whole of the Gospels and Epistles, which he did not repeatedly examine, review, compare, and re-examine, in all its bear-

ings and connections. It is almost needless to add—he became a decided Unitarian. The consolatory and exalted views into which he was led of the divine government and intentions, as well as of the truths contained in the Testament, he was once led to unfold to Dr. Adam Smith, the celebrated author, who was an unbeliever in divine Revelation. Dr. Smith, after listening with great attention, returned the following remarkable answer: "If this be so, the miracles will tell;" implying, and with great propriety, that they would not "tell" on the common systems of Christianity. For more than 40 years, he never went any where unaccompanied by a Greek Testament, in which it was his custom to mark down hints that occurred to him, which from time to time he examined and developed. Considering the Gospel of the highest importance to the happiness of man, both here and hereafter, it is literally true that he experienced more delight of heart in the elucidation of an obscure passage, in removing a difficulty, or in reconciling an apparent contradiction, than he would have done if put in possession of every thing which the children of this world consider most desirable. "Rejoice with me," he would often say, when coming from his study with brightened looks, "I think I have discovered the true meaning of a passage which I never understood before." Many are the Unitarian Christians who have entertained similar sentiments, and they are the best disproof of the charge of irreverence to the Scriptures, under which ignorant or designing men have caused them to labour.

Although Mr. Cappe's disposition and pursuits led him to the love of privacy and retirement, there was nothing in it gloomy or unsocial. He was, on the contrary, uniformly cheerful, and his talents for conversation were of the first order. He was particularly fond of young children—of observing their little actions—their playfulness and simplicity. He was often heard to remark, that if arguments were wanting of the infinite benevolence of God, they might be found in the variety and multiplied enjoyments of that early period. What pity, would he say, that forms so fair, should ever, in their progress through life, be despoiled of their loveliness by the baneful influence of bad example, perverted sentiment, unhallowed passion, and vicious pursuits. Often, to use his own words, did he feel, whilst preaching the word of life, "great comfort and much

delight of heart." And this was the secret of his acceptableness. He felt the value of the Gospel—he had a susceptible bosom, and could not therefore fail to reach the heart of his audience. His sufferings and exhaustion toward the latter period of life, were unusually great. But he was not without support. His trust in God—in his goodness and faithfulness; his belief in Christ—in the perfection of his character, and the certainty of his promises, made him to come off a conqueror over privation and pain. Among his remaining comforts, Mr. Cappe always reckoned in the foremost rank, the having met with a colleague in whom he early discovered an ardent love of truth, talents equal to its developement, and dispositions the most amiable. The anticipations which he pleased himself with indulging, of his future eminence, have been more than realised by the event; for most might decline a comparison in biblical learning with the present Principal of the York College, the Rev. Charles Wellbeloved. The year 1800 was the last Mr. Cappe was to see. He knew his end was approaching, he waited for it as for his deliverance. A gentleman called upon him two days before he died, who had not seen him for many years. "What great alterations, Sir, have taken place," said he, "since we last met." "It is true," he replied, "great alterations have taken place, yet I assure you, *I never was happier in my life.*" Speaking of his death, naturally introduces the following passage taken from a funeral sermon which he preached, on the decease of a brother minister. "The Gospel lives, though the preachers of the Gospel die. In that there is no change. The everlasting Gospel is its name. No vicissitudes of private life, no civil tumults, no public revolutions, can injure or endanger it. What a consolation! It has comforted our departed friends. When we are dead, it will comfort our surviving relatives. It will guide the living and sustain the dying, till that glorious period of the divine administration shall arrive, when sin and pain and death shall be no more." The above extract gives a fair specimen of the usual style of his discourses. They are lively, energetic, and striking, full of pure sentiment and consoling views. Two volumes have been published by his excellent, but now departed widow, who was herself one of the greatest ornaments of our holy faith. These discourses we recommend to the study of the Christian, for their piety; and to the young divine, for that and also as

models of interesting pulpit compositions. Mr. Cappe is particularly happy in his power of expanding his thoughts, and though he sometimes degenerates into unjustifiable diffuseness, he may be read with considerable advantage. Certainly, no one can fail to learn to desire an increase of piety, and hardly, we should think, to catch some portion of the amiable and holy spirit of the author. A valuable work, entitled the "Life of Christ," in one volume, and another perhaps more valuable still, in two volumes, named "Critical remarks on many important passages of Scripture," besides a small volume of discourses on Providence; these, with the two volumes of Sermons, constitute all of Mr. Cappe's works which we have seen, and certainly the chief part of what has been published.—G. C. S.

To the Editor of the Christian Pioneer.

Sir,

It has been frequently observed, that the generality of unbelievers have little knowledge either of the nature of Christianity, or of the evidence upon which it is founded. Few of them appear to have studied the Scriptures sufficiently, to be able to judge for themselves what doctrines they teach, or to have examined the proofs which are usually alleged in favour of their authenticity. Many of them seem to think, that there cannot be a greater proof of imbecility, than the profession of a belief in deviations from the established laws of nature, said to have taken place in a distant country, several hundred years ago. If, however, an attentive perusal of the following queries, should lead any unbelievers to perceive that their system is by no means free from difficulties, and should accordingly induce them to read with attention, any of those masterly treatises which have been published in defence of natural and revealed religion, the object of the present writer will be completely answered. And it has been thought that this object was more likely to be effected by proposing questions for their consideration, than by lengthened discussion, from which they might probably revolt, unless some apprehension had been previously excited in their minds, that it was not absolutely impossible for them to have laboured under a very serious mistake. Should you, Sir, be of opinion that the questions may probably conduce to this end, they are at your service. It will be obvious, that they have no claim to novelty, except in the manner.—R.

QUESTIONS TO ATHEISTS.

1. Is there not incomparably more skill and contrivance in the structure of the human eye, than in the formation of a telescope?

2. Would it not be absurd and preposterous to imagine, that a telescope could be formed without skill, understanding, and science?

3. Would it not be much more absurd and preposterous to affirm, that the human eye—that innumerable eyes, all constructed with equal skill and contrivance—a skill and contrivance infinitely surpassing what were ever exerted by the human intellect in its most cultivated state, were, notwithstanding, so constructed by a series of unintelligent, undesigning causes? What hypothesis can be more irrational than this? Similar questions might be asked respecting every nerve, sinew, vein, artery, muscle, joint, and tendon, of the human frame.

4. Are there not innumerable instances of the most exquisite skill and contrivance in the structure of animals and vegetables? and how could *any one* of these instances ever have occurred, unless there had been an original contriver, possessed of the requisite degree of intelligence? And how could every distinct species of animals and vegetables have been preserved, unless provision had originally been made for the production of the male and female sexes, in numbers sufficiently equal? And how is it possible, that such provision could have been originally made, and the laws necessary for its perpetuity continued in force, were it not for the regulations established and maintained by an over-ruling Providence?

5. In some individuals we find mental talents, which, by original strength and subsequent cultivation, as far surpass those of the generality of mankind, as the generality of human beings exceed the cattle in the fields. Are, then, these powers of mind, these capacities of attainment, merely the result of a series of unintelligent causes, co-operating with each other in the structure of the human brain? or do they proceed from a supremely intelligent first cause, possessed of all these powers in an infinitely greater degree himself?

6. In order to evade the force of the argument for the adequacy of the cause from the production of the effect, it has been asserted by a distinguished Atheistical writer,*

* The author of the System of Nature.

that wine, though altogether destitute of intelligence, will sometimes give wit. But when, or in what instance, was it ever known to give either wit or understanding to one, who, by nature, was deficient in both?

QUESTIONS TO DEISTS.

1. Would it not be too much to affirm, that the almost universal expectation of a future life among mankind, is wholly destitute of foundation?

2. If the Creator intended human beings for a future state, is it unreasonable to conclude that he would by some means or other make it known to them?

3. If the Supreme Being intended to make such a communication to mankind, is it conceivable how it could be done by any other means than that of a miraculous interposition?

4. If there be any consistent account of such an interposition having taken place, is it reasonable to reject that account, because the interposition did not take place precisely at the time, and in the manner which we might previously have expected? We would, however, refer it to the consideration of the attentive reader of Bishop Law's Theory of Religion, Discourse 2d; Dr. Robertson's Sermon on the State of the World at the time of Christ's appearance; and Mr. Buckminster's Sermon on the same subject, whether any period, before or since, could have been so proper in every respect for the Christian religion to have been communicated, as that in which we are informed the communication was actually made.

5. It has been sometimes alleged, that miracles are inconsistent with the character of the Almighty, considered as an omniscient and unchangeable Being. But why might not miracles, or deviations from what appear to be the established and uniform laws of nature, have entered into and constituted a part of the plan of the Divine Being, before even the commencement of creation? Where is the absurdity of concluding that the Almighty *might* foresee that beings, constituted as we are, would at some period or age of the world, stand in need of other more direct means to bring us to the knowledge of himself, and especially of his intentions respecting our future destiny, than any regular and uniform operations of nature, however wisely ordained? And if so, how could the employment of such means be inconsistent with his wisdom or immutability?

6. If it be objected that we must *now* rely entirely on human testimony (which has often proved erroneous), for the truth of such an account—and, therefore, it must necessarily be attended with a considerable degree of uncertainty—we would ask, Whether human testimony be not, in many cases, *all* the evidence that we can obtain? and whether, in many cases, it be not perfectly satisfactory? and, likewise, when that testimony is *not* satisfactory, it must not be, either because the witnesses were liable to be imposed upon themselves, or because, being actuated by sinister motives, it might be their intention to impose upon others; and which of these suppositions can be shown to be probable with respect to the first teachers of Christianity?

7. Because there have been martyrs to inconsistent and contradictory tenets, which, of course, could not be *all* true, by what sort of argumentation can we be led to infer, that those persons might likewise be mistaken, who persevered in bearing their uniform testimony to what they had seen and heard, which they had sufficient opportunities of examining, and of which they were competent judges?

8. How could those persons be *mistaken*, who affirmed that they saw a dead man raised to life again, by the mere speaking of a word, after his corpse had begun to putrify in the grave?—John xi.

9. Was not the miracle of giving sight to a man who had been born blind, fairly investigated, immediately after it was performed? Was not the man himself examined and re-examined? Were not his parents questioned as to the facts of his having been born blind, and his identity? What more could have been done to detect the imposition if there had been any? and what motive could either the man or his parents have to assert *such* falsehoods?—John ix.

10. How could that disciple be *mistaken* with respect to the person of his Master, who saw in his hands, after his resurrection, the print of the nails by which he had been fixed to the cross, and thrust his hand into the side which had been pierced by the spear of the Roman soldier? and who affirmed, that he should not be satisfied with any other evidence?—John xx.

11. Could *all* the first followers of Christ labour under the *same* mental delusion, in thinking that they saw and conversed with their Master repeatedly after his resurrection, and *imagine* that they received particular instructions

from him relative to the propagation of his religion throughout the world, when nothing of the kind had ever happened in reality? Can any similar instance of ocular and auricular deception be referred to in the history of mankind? Had such a circumstance occurred, would it not have been quite as great a miracle as any of those which are related in the New Testament, and a miracle, too, performed, so far as we can perceive, for the sole purpose of deception?

(To be concluded in our next.)

The English Unitarians and the Marriage Question; a Conversation.—No. 1.

"I HAVE brought with me," said L. to P. "*The World* newspaper, of the 17th June." "Well," replied P. "and what is there particularly interesting in The World?" "A great deal," rejoined L.; "but principally, in importance to Unitarians, a report of the late Annual Meeting of the British & Foreign Unitarian Association." "And what," inquired P. "does the report contain?" "Among other things," answered L. "the following:—Mr. Smith said, that 'with respect to the Marriage Bill, he sincerely trusted, that measure would be carried unanimously during the next Session of Parliament. From the Prime Minister, an assurance had been given, that whatever interval was allowed him before the next Session, should be employed in removing those scruples that remained in the minds of others, so that there might be removed from Unitarians, the last badge of degradation under which they lived.' There is, therefore, a probability, that the hope which you some time ago expressed on this subject, will be realized ere long." "It is well," replied P. "that Mr. Smith talks of '*the badge of degradation;*' but this is submitted to by Unitarians, though, in such submission, they violate their consciences. The Roman Catholics acted a more consistent and upright part; and the past, in this respect at least, presents to them much cause for pleasing reflection. However, I should not be very sanguine, to build on Mr. Smith's declaration. For the hope here held out, rests on the casualty of the Prime Minister's having an interval allowed him to consider the subject before the next Session. This interval may come, or it may not; and thus, the measure may be put off from

Session to Session, and may run a somewhat similar course to the Test and Corporation Acts, and the Catholic Question. I do not like the Duke's expression. It shows that he considers the measure as one of very minor importance, which may be taken up if leisure will permit, but which must not be suffered to interfere with the regular business of Parliament. And then there is Mr. Smith's '*might*,' which is of very dubious import, 'there *might* be removed from Unitarians, the last badge of degradation under which they lived.' There is little ground for confidence here." "Your inference," rejoined L. "is not, I think, fairly deducible. On the contrary, I am of opinion, that sufficient ground is here afforded for a reasonable hope, that the Marriage Bill will be passed at an early opportunity, probably early next Session. In the mean time, Unitarians would do well, not to agitate the question, but to suffer it to rest." "That is," added P. "as I understand you, to 'bury it in oblivion.' To bury discussion in oblivion, when truth and justice are concerned, is, of all interments, the most melancholy. For it is not interring the dead, but the living; and not merely the living, but the means of life: all go together into one common grave. It is hostile, decidedly hostile to free inquiry, and all the benefits and advantages resulting from it. And how unwise is it, on the part of those who wish to pursue an upright course, and who wish to be justified in the sight of men, as well as in the sight of God. Here Unitarians have suffered. Their silence has led to evil surmises. It has been said, 'Relief from scruples of conscience is the *alleged* reason,' &c. 'Not scruples of conscience, but some other motive must have induced Unitarians,' &c. 'Conscience affords the plea, but ambition inspires the zeal.' *Letters to the Marquis of Lansdowne, and the Earl of Liverpool*, &c. It is best, then, to speak out, and with a decision and firmness, which conscience always inspires. For the cause of justice never loses any thing by open discussion, and truth never fares the worse for coming to the light. If the conduct of Unitarians be right in this particular instance, it can be justified by reason and argument. If it be wrong, it is of importance that they should be sensible of it; and it becomes a very serious thing in any individual, or any set of individuals, to suppress inquiry on the subject. Those who would do so, seem to entertain a suspicion that their cause will not

bear the test of examination, and the light of truth. Why, then, maintain it? Sure I am, that a cause which requires such support, deserves not the regard of upright men. And I doubt very much, whether it ever can prosper under the government of the Righteous Ruler of the universe. Far better and wiser is it, to follow purely and simply conviction, and leave worldly policy to worldly-minded men. Be the relief near or distant, discussion, I maintain, must be of service. It must awaken, and keep alive, attention to the subject. It must set the justice of our cause in a clearer light. It must make its necessity appear more manifest and imperative. It must banish the delusion which exists in the minds of many Unitarians, as to its true character. And it must excite the Unitarian Association to more prompt, decisive, and vigorous measures, for the attainment of the object, than it has hitherto pursued. Whoever would impose silence on the subject, would say, in effect, to the Unitarian body, 'Continue to violate your consciences, until it shall please the Legislature, in its gracious goodness, to permit you to keep them without offence.' Would this be honourable to Dissenters? Would it be pleasing in the sight of God?" "This," replied L. "is going sadly too far. It is taking too serious a view of the case. It is, in fact, making much-a-do about nothing." "*About nothing!* did you say?" rejoined P. "Then is it nothing to sacrifice principle, at the foot of the altar? Is it nothing to bow down to the Trinity, when you utterly disbelieve it? Nay, when you are firmly persuaded, that it is a gross corruption of Christianity, and recognises objects of worship that have no warrant in the Scriptures?" K.

Letters addressed to a small Unitarian Congregation, by their former Minister.

LETTER III.

"In the morning, prayer is the key that opens the treasury of God's mercies; in the evening, it is the key that shuts us up under his protection and safeguard."—*Bishop Hopkins.*

My Christian Friends,

In my last, I dwelt with some length on the important advantages of public worship; advantages to which I hope that you are not wholly strangers. In the

present communication, I propose to treat of another branch of worship, not less interesting or advantageous than the other, generally designated family or domestic worship. The principle which enjoins us to perform, at stated intervals, this kind of devotion, appears to me so obvious and simple, and in such perfect accordance with the spirit of our common Christianity, that its general neglect among Christians is as much a matter of astonishment, as it is of humiliation and regret. For what is more consonant with the dictates of enlightened reason, with the teachings of nature around us, with the natural promptings of the human heart, and the very principle of our social condition, than that the various members of a family, united as they are by the most sacred and endearing ties, should meet around an altar, which they have erected in the midst of their habitation, from which ascends to heaven the fragrance of the morning and evening sacrifice? A scene more delightful, more truly inspiring—on which angels might even gaze with rapture, and which the God of purity beholds with the approving smiles of his love, the imagination cannot paint—the mind itself cannot conceive. How natural, that those whom Providence has united and formed into families, should daily kneel around one common altar, to offer up to the great Author and Preserver of their lives, their praises and thanksgivings. The beauty and freshness of the morning, calls, even from the feathered tribes, the "morning song." The dawn of day, and the rising of the sun, excite even in them the pleasurable emotions of continued existence. And can man, and the families of man, remain insensible to the preserving energy of the Almighty—especially, in a world so beautiful and lovely as our own, where the eye cannot turn without contemplating some object which reminds us of the goodness of Him "in whom we live, and move, and have our being"? Family worship, then, seems to grow out of the condition of our social being. It has no positive commands from Scripture, for it needs none. It rests on that great and all-pervading principle in the moral government of God, on which revelation itself depends—the tendency to promote happiness. I pity those who are always questioning the divine authority, of what is not verbally sanctioned by God; who cannot read in the blessed volumes of his word and works, the primary and all-comprehensive principles of moral and religious duty. Men are too

slow in learning, that every thing which tends to enhance our virtue and elevate our souls, has, though not verbally, yet virtually stamped upon it, the authority of the Divinity. A religion that shall be permanently beneficial to man, must not consist so much in minute details of what he is to do, and what he is to refrain from doing, as in imparting a light and power to the mind, that shall enable him to develope, progressively, the capabilities and affections of his moral and spiritual nature. For this reason, I am not anxious to show that family worship is an express command of Christianity; indeed, how few things relating to religion are thus authoritatively sanctioned? But if I succeed in showing, that domestic worship is in unison with the spirit of the gospel, and adapted to our present condition, which the above remarks, though brief, I think sufficiently prove, and that it is attended with some of the most important advantages to ourselves and families, you will not, I believe, consider it less imperative as a means or duty, because it is not formally commanded.

One of the chief benefits of domestic worship, I consider to be, its constant and powerful tendency to cherish and keep alive affectionate and devotional feelings in the breasts of a family. We all know—at least all who have paid any attention to the growth and developement of their religious affections—how prone our nature is to suffer our pious and devotional feelings to become less ardent and pure, unless those means which excite and strengthen them are frequently employed. The good impressions produced on the mind by the public worship of the Sabbath, would, we apprehend, suffer great diminution in their vividness and strength, were religion to be wholly forgotten through the week. The worship of the Almighty on the Lord's day only, can never be sufficient to satisfy the longings of the immortal soul. I should have but a very mean opinion of the sincerity and efficacy of that man's worship in the house of prayer, who never prays to his God during the week. It is hardly possible that a truly good man can spend one day—nay, scarcely one hour, without thinking of his religious condition—of God and eternity! How beneficial, then, must be family worship, as the means of creating in us an abiding sense of our Creator, and of giving a practical efficiency to the public duties and instructions of the Sabbath.

Domestic worship has likewise a powerful tendency to

effect that, which alone can fully show the beautiful influence of religion on the whole of human character, by bringing it home to the heart, and of introducing it into the scenes of every-day life. It is by thus welcoming religion into our dwellings—among our children—in our business—that can exhibit how valuable and lovely she is. We all need to correct that delusion of the mind, which, through the world's influence, is so apt to steal upon us, that religion is only a *weekly concern.* Family worship would at least convince us, that it is a *daily* concern; and if it was sincerely and heartily performed, we should soon be convinced, under the blessed influences of God's grace, that it was the great concern of our lives.

There is another advantage arising from family worship, which, from its numerous and important bearings, I feel myself utterly incompetent fully to describe. I mean the influence which it has on our children and domestics. I almost fear to touch on a subject so sacred and fraught with consequences to generations yet unborn. I have often thought that religion, in one of its grandest bearings, has not yet received from its avowed advocates and teachers, the full reward to which it has the most indisputable claim. To delineate accurately and fully the whole influence which Christianity is capable of exerting on the formation of human character, is a task, perhaps, that transcends the finite powers of man. But though we cannot measure the extent of its influence, we can, in some degree at least, by attention to our moral state, appreciate its nature and excellence. What a powerful and beneficial influence must religion, in the form of the morning and evening sacrifice, have on the minds of a family? The idea of prayer becomes associated in the mind of the child, with all the pleasing and innocent scenes and recollections of boyhood; and parental attachment, piety, and virtue, grow with his growth, till, at length, when called to act for himself, when, perhaps, he no longer enjoys the unspeakable advantage of a parent's advice, or the solicitude of a parent's care, he finds religion, thus fostered, grown into a principle of action, which forms a component part of his moral nature. Should the demons of temptation in after-life surround him, their darts will fall harmless; for so permanent is the influence of early religious instruction, that the recollection of prayers which an aged parent now no more, offered up for his purity and

steadfastness, will restrain his wanderings and protect his virtue. How many have been brought back, after having partially left the path of innocence and duty, by merely entering again the abode of their infancy and childhood, it is, alas, impossible to tell! The spot is still visible where the family altar once stood, around which were daily gathered so many innocent minds and happy hearts; every thing beside may be changed—a sad picture of human mutability! but the thoughts of former times will rush into the mind—the prayers there once offered will be audible to the excited imagination, though the voice which uttered them be silent in the grave! It is impossible, under the present constitution of the human mind, that the services around the domestic altar can fail to have a favourable, and, in most cases, a lasting influence on the young. But to secure these great advantages, family devotion should be neither formal nor long. In the first case, it is uninteresting and austere in its aspect; in the latter, it becomes tedious and wearisome. Family devotion should be short, simple, and expressive, adapted to the condition and capacities of all who are capable of understanding its nature, and who are expected to join in its celebration. Religion should, to the young especially, be divested of every gloomy appearance; it would then be regarded not as a formal task, the sooner got over the better, but as a sacred and interesting duty, on the sincere and conscientious performance of which, depends the highest happiness of human life. Besides, family worship has a beneficial influence on the minds of servants, for whose moral and religious improvement the heads of families should consider themselves in some degree responsible. When domestic worship is neglected, they are deprived of certain important advantages by the negligence or irreligion of those whose duty it is to conduct it. If the heads of a family make an open profession of Christianity, by attaching themselves to some religious community, and yet fail to observe in their households, family prayer, a case, we fear, by no means uncommon, what is the inference which their domestics, nay, their children, are likely to draw from this much to be lamented fact? Why, that those whom Providence has placed as heads and guardians over them, are either insincere in their professions, or guilty of a gross neglect of parental duty. My friends, you that are fathers or mothers, allow

not, from any kind of indifference or neglect, your children and servants to form an opinion of you so disreputable as this. Be true to yourselves and to your God, and you will be true to them. Your charge is an awful one; many immortal souls are committed to your care; be anxious, then, that none be lost through your indifference or neglect. Family prayer, connected with religious instruction, and the practical reading of the Scriptures, will, by God's blessing, enable you to avoid so dreadful a consequence, and finally to rejoice with each member of your little family on earth, when united to the numerous and happy family in heaven! The union of hearts and souls, in the sacred exercises of family devotion, affords a blessed foretaste of that happiness which shall never end:*

"Then kneeling down to Heaven's Eternal King,
The *saint*, the *father*, and the *husband* prays;
Hope 'springs exulting on triumphant wing,'
That *thus* they all shall meet in future days:
There ever bask in uncreated rays,
No more to sigh, or shed the bitter tear,
Together hymning their *Creator's* praise,
In such society, yet still more dear;
While circling time moves round in an eternal sphere."

Farther, domestic prayer is a means of obtaining domestic blessings and domestic peace. He who heareth and answereth the humble prayer of an individual, will not surely turn a deaf ear to the united supplications of a worshipping family. If individual prayer have an enlivening and consoling influence on the mind, and if it be the means of procuring those spiritual blessings, which give a zest to the Christian life, and which could not otherwise be procured—can you, for a moment, doubt that the earnest prayers of a family are available in the sight of God, and promotive of the highest and best interests of that family? It is impossible to know, indeed, to what extent our private or social prayers are availing. On all particulars relative to this subject, we must, from its very nature, necessarily remain profoundly ignorant. But that prayer *is efficacious*—that it is the *appointed*

* It is with pleasure, that, among the many useful books on the subject of this letter, I can refer with entire satisfaction, the readers of the Christian Pioneer and the heads of families in general, to a very valuable and practical volume of sermons, expressly designed to be read in families, edited by the Rev. J. R. Beard; a second edition of which is expected to be shortly published, in which will be added to each sermon, an appropriate prayer.

means of procuring spiritual blessings, the declarations of the Sacred Scriptures sufficiently confirm. "The fervent effectual prayer of a righteous man availeth much." The Apostles request the brethren to pray for them, and they offer their own prayers for the brethren. Paul directs that "intercessions be made for all men." "Confess your faults one to another," says James, "and pray for one another." "The prayer of faith shall heal the sick, and the Lord shall raise him up." Thus, to doubt the efficacy of united prayer, as the direct means of procuring the great and inestimable blessings of redeeming grace, would be in direct opposition to the plainest teachings of the divine word, and the experience of the Church of Christ, through all the periods of its existence. Precisely what we owe to it, as I before said, we have no certain criteria by which to ascertain. Indeed, the very attempt would indicate a vain and idle curiosity. This part of the divine government is no more mysterious than many others. I am inclined, however, to think, that we owe more to prevalent intercessions than some Christians seem willing to admit. How can we tell, that our peace and joy in believing, the comforts and blessings possessed by our families, the spiritual prosperity of our churches, and the privileges and happiness of our country, are not mainly to be attributed to the sincere, fervent, and constant intercessions of the faithful followers of Christ. The Christian poet has said, speaking of the humble piety of the retired man, who lives unheeded by the world,

> "Perhaps she owes
> Her sunshine and her rain, her blooming spring
> And plenteous harvests, to the prayer he makes,
> When, Isaac-like, the solitary saint
> Walks forth to meditate at even-tide,
> And think on her, who thinks not of herself."

These remarks would naturally prepare the way for the discussion of a subject as interesting and extensive as any that belongs to the Christian dispensation, I mean the intercession of Christ. This, however, would be somewhat foreign to our present subject, though, by the way, I would observe that the Scriptural doctrine of Jesus making intercession for his people in heaven, rests on precisely the same foundation as the doctrine of prayer. As I have already extended these remarks beyond the usual limits of a single communication, I must postpone to another opportunity, the consideration of the *excuses*

commonly made for the neglect of social family worship, and the attempt to ascertain the cause, and point out the remedy, for that increasing and alarming indifference which the professors of the Gospel manifest in the present day, to the sacred and delightful exercise of family devotion. In the mean time,

I remain, yours affectionately,

June 6th, 1829. G. B.

On the Co-operative System.

(Continued from Vol. iii. p. 404.)

The moralist naturally inquires, Must the most valuable portion of the community be always deprived of the blessings of knowledge, and the advantages of a well-informed mind? Thanks to the wisdom of some intelligent men of the present day, we can now reply, there is no difficulty in bringing about a complete improvement in every class of society. If they will consent to unite themselves together, after the manner of the primitive Christians, by living as the members of one family, every person will have both the leisure and the means of storing his mind with the treasures of knowledge. Schools for the young and inexperienced,* and libraries containing the works of those master spirits, whose mighty intellects have added new blessings to the world, will be opened to the man who now thirsts for improvement, but cannot have his appetite gratified.† The parent will see his offspring initiated in the principles of art, science, and philosophy; and the many leisure hours which his vocation will leave at his own disposal, will be directed to the perusal of valuable publications, or to the intelligent conversation of his friends and companions.‡ What

* The best schools for co-operative societies, are those which are conducted on the plan of Pestalozzi. See Biber's Lectures on Education.

† A library should be a paramount object of every thinking and intelligent agent, and ought to contain the works of philosophers, moralists, historians, and scientific men. Poems and works of *mere* amusement should also find admittance on its shelves, provided they do not exclude more important literary productions, and are untainted by immorality. Maps, charts, and other mediums of conveying valuable information, should hang on the walls of the library, and the other more public rooms.

‡ It is now a common complaint, that it is difficult to find men of congenial minds and of reciprocal dispositions; but in an association where the greatest pains would be taken with the moral and intellectual improvement of its members, how many intelligent and agreeable companions might hold sweet communion together and enjoy the pleasures of a permanent friendship.

would be the consequences of these great advantages, the imagination can hardly conceive. They are, in fact, overwhelming. The many thousands of our fellow-creatures whose minds are suffered to rust in obscurity, would, we may reasonably conclude, exert their native energies in searching into the recesses of learning. The inventions in every department of knowledge would be multiplied to a vast extent, and those bad passions which generally accompany gross ignorance, would give place to the sublime and pure emotions of an enlightened understanding. As knowledge is power, that power, like the mighty avalanche, would prostrate the towers which superstition and error have erected to enslave the human mind, while truth in all her native majesty, would reign omnipotent over the children of men.

3dly, Anxiety for our own future welfare in life, and for that of our family, would be unknown in a society where sufficient provision would be made for the sick and the superannuated.

How hard is the condition of a vast portion of the community, in every civilized part of the globe! What anxiety must be felt by thousands, who are obliged to toil for their daily bread, and whose habitations are the abodes of squalid poverty and disease. How frequently must the parents of the poor, lament the lot of their children, who, exposed to the temptations of the vicious and the profane, and who, ignorant of the first principles of religion and knowledge, run into all manner of wickedness and folly.* How frequently, too, must they be harrassed by the reflection, that when death snatches them from their sorrows,

* "The children of the *very poor*," says the humane author of Elia, "do not prattle. It is none of the least frightful features in that condition, that there is no childishness in its dwellings. 'Poor people,' said a sensible old nurse to us, 'do not *bring* up their children—they *drag* them up.' The aliment of the poor babe was thin, unnourishing; the return to its little baby tricks and efforts to engage attention, bitter ceaseless objurgation. It was dragged up, to live or die as it happened. It had no young dreams. It broke at once into the iron realities of real life. A child exists, not, for the very poor, as any object of dalliance, it is only another mouth to be fed, a pair of little hands to be betimes inured to labour. It is the rival, till it can be the co-operator for food, with the parent. It is never his mirth, his diversion, his solace,—it never makes him young again, with recalling his young times. The children of the very poor, have no young times. It has come to be a woman before it was a child. It has learned to go to market; it chaffers, it haggles, it envies, it murmurs; it is knowing, much sharpened, but it never prattles."

their offspring will be left destitute, in a world where false pleasures are the main pursuit of the great and powerful, and where the poor and needy are continually exposed to "the proud man's contumely." Is it not also a disgrace to any nation which calls itself civilized, to see the images of the Supreme Being, treated worse than the beasts which perish? A horse or a favourite dog, is, in the estimation of the sons of affluence, of more value than the happiness of the poor. The laws of our senators fall upon the working class of society, while the rich can often trangress with impunity.* But what has always appeared to me so peculiarly distressing, is, the condition of the aged. It is painful to see old men working themselves to death in European countries, for a mere pittance. It is dreadful to look into the houses of the poor miserable creatures, with scarcely a rag to cover their bodies, and with scarcely food sufficient to prevent the spark of life from expiring. It is dreadful to read the accounts in the public papers, of our fellow-creatures perishing for want of food; and the heart of that man must indeed be callous, who would not make great sacrifices to benefit their condition. I am afraid, however, that the plans generally adopted by the humane, for the melioration of their poor brethren, have failed to carry into effect their laudable intentions. Not seldom have many charitable institutions increased, instead of remedied, the evils of the poor; and the idle have ceased to work that they might live upon the industry of the charitable.† The frequent and ruinous fluctuations in trade, the great inequality of property, low wages,‡ and above all, the monopoly of corn, the great

* Punishment, however, ought rather to fall upon the affluent delinquent, than upon the poor and friendless part of mankind. When we consider, that the latter have so many temptations to commit evil, it is truly astonishing that they do not more frequently break the laws of their country; while, on the other hand, the rich have not only every indulgence which fortune can supply, but every whim and caprice gratified, so that their inducement to trangress the laws, either of God or man, must be comparatively small. And yet it is a notorious fact, that the stock-jobbers, who recently defrauded a credulous people, escaped without punishment, while a man for committing a petty theft, is torn from his family, and transported to a foreign land.

† Foundling hospitals, for instance, have greatly encouraged lewdness and other immorality; and workhouses have caused more idleness, and its many evil attendants, than probably any other of the bad institutions of modern times.

‡ An able writer has proved, that it would be the interest of farmers and country gentlemen, to give high wages to their labourers. The

article of human existence, will always prevent the poor from rising above their degraded situation, and from partaking of the blessings of providence, unless they form co-operative societies, and have all things in common. What a change would then take place in their condition! Decent clothing, wholesome food, medical attendance,* and a total suspension from labour in their old age, would be only a part of the comforts which would follow this blissful improvement in their mode of life. Men in the decline of life, would have no cause to be in a feverish state of apprehension for their future maintenance. Children would behold the authors of their existence, finishing their days with joy; and parents would see their offspring educated, and be assured, that after their decease, their children would be supported by their fellow-creatures, and placed in situations where they might maintain themselves with comfort and respectability: it being the peculiar advantage of co-operative societies, to support the incapacitated, to educate the young, and to employ every member in some vocation, in which he may be able to contribute to the maintenance of himself and family.

No man will be required to devote either the whole of his days, or even the greater portion of his time, to labour and fatigue; neither, on the other hand, will idle drones be permitted to feed upon the fruits of the industrious.† Those who were formerly the pampered sons of fortune, and the creatures of discontent, will find their happiness increased by habitual employment, and their minds enlightened by the intercourse of sensible, worthy men,‡ while those who were once the children of

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poor-rates would diminish, and poaching and other depredations would be less numerous, while the equitable remuneration for labour, would improve the morals and skill of the workmen.

* While the sword has slain its thousands, it may be truly said, that the nostrums of quack-doctors (which are generally purchased by the poor) and improper diet, have slain their tens of thousands.

† Some pseudo-economists have had the hardihood to maintain, that mere sinecure holders of hereditary property, and other idlers, are blessings to society, because they must ultimately spend their capital in employing mechanics and other labourers. But these Gothamites seem to forget, that the labourers could improve the capital of idlers, without being under the necessity of maintaining them by their industry, or of robbing one part of the community to pay another.

‡ "I have no propensity," says Paley in one of his tracts, "to envy any one, but least of all the rich. The life of the poor is free from many anxieties which the rich feel, and is fraught with many sources of delight which they want." Most other moralists, from Socrates down to Paley,

penury and misfortune, will see themselves raised from their abject condition, and made partakers of the blessings of divine providence. The goodness of God will cease to be confined to a highly favoured few, and, like the dew of heaven, will support and refresh all classes and conditions of men. For the Almighty is no respecter of persons, but in every nation he that feareth him and worketh righteousness, is accepted of him; and the same glorious Being never intended that the earth should bring forth rich and abundant harvests, while the greater portion of his rational creatures are not permitted to partake of his paternal gifts. BARNABAS.

(To be Continued.)

A Dialogue.

A. I understand you have recently changed your religion.—*B.* I have changed my profession, not my religion. I was a Christian before, and I am so still.

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bear a like testimony. "I have run," says the celebrated Lord Chesterfield, "the silly round of business and pleasure; I have enjoyed all the pleasures of the world, and consequently know their futility, and do not regret their loss. I appraise them at their real value, which is, in truth, very low; whereas those that have not experienced, always overrate them. They only see their gay outsides, and are dazzled with their glare, but I have been behind the scenes. I have seen all the coarse pullies and dirty ropes, which exhibit and move the gaudy machine. I have seen and smelled the tallow candles which illuminate the whole decoration, to the astonishment and admiration of an ignorant audience. When I reflect back upon what I have seen, I look upon that which has passed, as one of those romantic dreams which opium commonly occasions; and I do by no means desire to repeat the *nauseous* dose, for the sake of the fugitive vision."

"But if we wish for the evidence of a man during the moment of actual ascent," says a sensible writer in the Co-operative Magazine, "let us consult Lord, or as he is commonly called, Bubb Doddington's Diary. This was written day by day as the scenes were passing; and being written only for himself, and not with a view of publication, was certainly the sincere expression of his feelings and impressions at the moment. What a melancholy, a disgusting picture does it give of the life of the great. What a painful, a humiliating view of the writer's sensations. Yet he was as fortunate, and probably as happy, as any lord of them all. Indeed, he appeared the happy man to the surrounding spectators; even the amiable and not indiscriminating Thomson addresses him as such:

'Thine is the fortune, and the mind is thine.'

But they only saw the outside, he himself felt within; and his account of himself, and his own feelings, during the actual pursuit and attainment of his objects, bears ample testimony to the fidelity of Lord Chesterfield's portraiture."

A. You have joined a sect not given to proselytism?—*B.* Yes: the Protestant Dissenters.

A. What do you mean by that designation? It consists, if I understand it rightly, of two terms: the first tells me, you are not a Roman Catholic; the second, you are not of the Church by law established; and the two united, tell me, not what you are, but what you are not. I am as far from knowing your profession, as I should be your place of abode, if, on inquiring where it was, you replied not at the south, not at the north pole.—*B.* We sometimes call ourselves Presbyterians.

A. That word is full of historical recollections, and some of them not of the most pleasant character. Is it to the Scotch or the Irish Presbyterians, you have attached yourself?—*B.* To neither. To the English.

A. The English! I was not aware of the existence of such a body. Where does your Presbytery meet?—*B.* I do not know.

A. Of how many members does it consist?—*B.* I do not know.

A. Have you any Presbytery at all?—*B.* I do not know; but, upon second thoughts, we have provincial meetings, I believe, and district associations.

A. What is transacted at these meetings?—*B.* I do not know.

A. How are your churches governed?—*B.* I do not know.

A. Have they any government at all?—*B.* I do not know.

A. Truly, you are well informed of the principles of the party you have joined. With so much knowledge, I cease to wonder at your conversion.—*B.* I beg your pardon. I was converted not to principles of Church government, but to principles of faith; and as to my ignorance, I know I believe as much as most of my new friends. One thing I and they too know, we are not troubled by many calls for money; and as the system under which we live "works well," govern the Church who will, all we want, is, peace.

A. You do not like to be troubled about religious matters?—*B.* No. Church government and religious associations often prove great pests. Our motto is, "Let us alone," and I am sure we shall not disturb our neighbours.

A. So you may be called the quiescent Christians; I

have often heard of Quietism before, but never met with a Quietist.—*B.* I do not acknowledge the name.

A. Well, then, what are you? To Church government you have not, you say, been converted; but to religious principles. What are they?—*B.* I believe in One God the Father, and in his Son and our Saviour, Jesus Christ.

A. Why, that they call Unitarianism; then, you are a Unitarian?—*B.* I am a Protestant Dissenter.

A. Yes; I am aware of that. You are also something more. Come, why are you ashamed of your name?—*B.* I do not like sectarian appellations.

A. I believe you are called a Whig in politics?—*B.* Yes.

A. Then, it is in religion only that you dislike names?—*B.* Sectarianism I abhor.

A. You have no objection to principles?—*B.* No.

A. You prefer some principles to others?—*B.* Yes.

A. In your mind, therefore, you distinguish things which differ?—*B.* Well?

A. Why not in your profession?—*B.* I have told you, I do not like sectarian designations.

A. Of course, you think yourself in the possession of the truth?—*B.* Certainly.

A. Then, you wish to hold the truth, but not profess the truth.—*B.* Not so, either.

A. Well, then, tell me your name; tell me how you are contra-distinguished from other Christians; tell your neighbours also,—may be, they and I may be led to change our views. I fear, you do not give what you consider truth fair play.—*B.* I have already said I am a Presbyterian.

A. And I have already proved that you are not.—*B.* The deeds of the chapel to which I belong, use the very word Presbyterian.

A. Indeed! then I fear that your practice differs from the principles of those who went before you, for you are no Presbyterian. However, on this principle, were you to worship in a Catholic chapel, you would call yourself a Catholic. You seem to partake somewhat of the nature of the cameleon. I wonder why the primitive Christians did not take the name of Pagan, in taking possession of the Pagan temples.—*B.* You may spare yourself the trouble of laughing at my expense. We have a reason for what we do.

A. Your intimation reminds me of the proverbial sly-

ness of the Presbyterians; but what is your reason?—*B.* As Presbyterians we hold our chapels.

A. Then the avowal of your real name would endanger your tenure?—*B.* We have a right to the chapels. The fathers and the fathers' fathers of the present race worshipped in them, built them, endowed them.

A. I am not disputing your right; I am speaking merely of your proper designation. I beg you, use it.—*B.* I am sorry I must iterate, I do not like sectarian names.

A. Can things be known, one from another, without names?—*B.* I suppose not.

A. Then you wish not to be known?—*B.* We wish to remain as we are.

A. In the enjoyment of a cheap, as well as a quiet religion?—*B.* Religion is not the worse for being cheap.

A. Certainly not; nor is it the better. The best commodities do not always come from the cheapest markets. But to the point: shall I call you a nondescript?—*B.* You will not call me what I call myself.

A. No; for you have no pretensions to the name. Come, dismiss all idea of chapel-deeds; think less of your claims and your rights, and more of your duties, and then, what is your name?—*B.* You have my ultimatum.

A. Well; but, to say nothing of duty, you surely have no great interest to prevent you from telling the world what you are. Nay, I venture to assert, that you will be gainers thereby in the end. The manly avowal even of obnoxious opinions, is always respected. And if your principles are worth possessing, they are not disgraceful to avow; but if they *are* disgraceful to avow, I beg you discard them. However, *fiat justitia ruat cælum.*—*B.* But I have no wish to make proselytes.

A. That is not the question. All I ask you, is, if consistency does not require you to avow what you hold; and if you can, with self-satisfaction, bear a name which gives any thing but a representation of your principles? In politics, you have already said you are a Whig?—*B.* I am.

A. Answered like a man. Well, then, in religion, you are a Unitarian? Come, answer me!—why hesitate?—*B.* In private, I do not particularly object to the name.

A. But you will not, I suppose, deny, that whether in public or in private, you are what you are; your locus cannot alter your principles?—*B.* No. But it will not do to tell the world every thing.

A. So, then, you hide your candle under a bushel, and justify it, too?—*B.* There is no occasion to run into obloquy. It is sufficiently difficult to make one's way through the world, without bringing on one's head trouble of one's own seeking.

A. Well; you must have your own way. But I sincerely hope, that you will keep not a winding but a straight forward course through life, whatever the consequence may be. You will remember, that the Christian should *so* run, that he may obtain his Master's approval; and you are conscious, I am sure, that he will not, and cannot approve of those who are here ashamed of him or of his doctrine. G. C. S.

REVIEW.

The Providence of God in the progress of Religious Liberty, a Sermon, on the passing of the Catholic Relief Bill, and the Anniversary of the Repeal of the Test and Corporation Acts.—By W. J. Fox.

If Catholic emancipation has not as yet produced all the blessings which were expected to follow in its train, it does not follow that that emancipation was not, in itself, both a right and a duty. A country like Ireland, misgoverned for ages, could not be supposed to rise at once from its moral and mental degradation. Years must intervene before we can expect to witness the full fruition of this righteous measure. There are sources of individual corruption, and of national misery, yet to be closed. The black drop of bigotry has to be extracted, and a party bitterness nourished in by-past times in rank luxuriance, must be removed. A deep-rooted and wide-spread ignorance, at once cause and consequence of an anti-national Established Church and a depraved moral feeling, has to be superseded by instruction, at the same time enlightened and Christian. The Catholic must be taught to feel himself a man, ere he can learn to act as becomes a man. Hitherto it has been the policy of his masters, to render him as little distinguishable as possible from the bog on which he vegetated. Episcopalian pride and Presbyterian intolerance must be merged in a spirit of benevolence, alone worthy of the Gospel of the blessed God, when comprehending all communions in its merciful embrace. Personal invective, that bane of social intercourse, but

which seems to be lavishly indulged in by all parties in that ill-fated country, as if the individuals were unconscious of the disgrace they thereby entail, not only on themselves, but likewise on the cause they advocate, this odious vice must give place to that more correct and rational and Christian conduct—which, whilst it lashes the guilt, still pities the vicious—which condemns the error, but spares the erring—which opposes principles, but does not anathematize persons. Pure and undefiled religion must be supported with steadfastness; but, at the same time, it must be disseminated in a spirit of love. It must not be held in trammels by Synodical mandates, nor be prevented from uttering its voice by the gifts of the Treasury. There must be no paltering with men in a double sense. Words must be used as the signs of ideas, and trimming and expediency be discarded as unworthy and contemptible. Nor, even if all these desirable changes were effected, do we think that peace would be permanently given to that distracted and divided land, till that fearful monopoly, the main-spring of her feuds, the promoter of her party contentions, the origin of her rival factions, the prolific parent of her host of associators and agitators, the obstacle to the country's cultivation, the bar to agricultural improvement, the source of ferocious passions, and countless oppressions, and unnumbered crimes—the Church as established by law—is no longer bolstered up by Acts of Parliament, and protected by the constable's staff and the soldier's bayonet, but is placed on a level with all other communities of professing Christians, those alone paying for religious instruction, who feel the need which human nature has of the consolations, and instructions, and hopes, which it gives and inspires. This we take to be the true and only effectual emancipation, not merely of Catholics, but of Ireland—of Christianity,—and towards the accomplishment of this all-important object, we look on all other measures as the preparation and the prelude.

We are glad that Mr. Fox has published his discourse. It is a short but glowing tribute of thankfulness to the Great Disposer of all things, for the progress which, within the last year particularly, religious freedom has made in Britain. The sermon exhibits the characteristics of the Author—his ardent love of liberty, his elevated piety, his comprehensive views, and expansive benevolence of feeling. From the lxxxii. Psalm, and 1st verse, the preacher

shows the influence and the responsibility under which the mighty ones of the earth exercise their authority; and after stating that it is not as partizans, but as the children of God and brethren of mankind, that we should rejoice in the progress of freedom, the Author, in the remainder of the sermon, proves that the progress of religious liberty is the advance of a Christian principle—of public right—of national prosperity—of social harmony—of religious candour—of theological truth—of the Christian spirit. We should willingly enrich our pages with many passages, but we must content ourselves with the following:—

"The progress of religious liberty, is that of *social harmony*. Theological antipathies, though not wholly, yet in part, may be resolved into the temporal advantages and disadvantages which are connected with different professions of faith. These give them, oh how much of vigour and bitterness, and obstinacy and extension, and carry them into the intercourse of society, and the mart of commerce, and the hall of justice, and the school of childhood, and the temple of God, and to the family fireside. How can religionists be expected to meet and mingle on terms of kindness and friendship, when *this* faith walks the streets in golden bracelets, and *that* in iron fetters; *this* in silk and purple, *that* in the felon's garb? It is not with such distinctions and contrasts ever visible, that man meets man in the frankness and the enjoyment of the social circle. Hearty and pleasurable communications are not for the plunderer and the plundered, the oppressor and the oppressed, the jailer and the prisoner, the privileged and the excluded; they are for men thinking differently, but thinking freely: and alike free to follow the dictates of their consciences in the worship of their God, and the avowal of their opinions. This is a blessing included in religious liberty, promoted by every approximation towards it, for which we may consistently and worthily praise the Providence that leads to its enjoyment. It is so much of bitterness abstracted from—that is, of pleasure added to—the cup of social life."

"The elevation of human character, is the great object of Divine Revelation. Its aim is to develope those 'high capacious powers which lie folded up in man;' and exhibit our nature in the depth of its emotions, the immensity of its faculties, the grandeur of its aspirations. The Christian spirit is the image of God in the soul of man. It

walks at large over the earth, seeking truth and goodness, and loving them wherever they may be found. It owns no master in the world, but the God who made the world. In piety it ascends to heaven, in love it flows over the earth. It scorns the paltry encumbering and polluting aid of political patronage, like Saul's armour upon David, shackling its bounding steps, and crippling the free arm, that, with its sling and stone, can level the proudest champion who defies the living God. It is not of the world, because above the world. It loves to break the chains from others' limbs, by which it disdains to have its own enfettered. It tells truth in love, and shows faith by works. Mercy and truth, and righteousness and peace, are its attributes, as they are those of its heavenly Father—from whom it emanates, whom it best represents on earth, and to whose bosom it returns, there to rest in eternal blessedness.

"Oh, but little can man do in such a work as this! Little to this, are the splendid achievements of senators, conquerors, and sovereigns. They do most when they draw back the hand, which, by pretending to touch the ark of God for support, only wrought profanity, pollution, and a curse. And when such a Legislature as ours, over such a people, renounces the penalties and proscriptions of former ages, when, to diversity of religious creeds and forms, they proclaim equality of civil rights, we may surely say, This is the finger of God; it is Providence in its benignity; God standeth in the congregation of the mighty; he judgeth among the gods."

THE CHRISTIAN PIONEER.

GLASGOW, *September* 1, 1829.

WE are gratified in being able to extract from "The Christian Register," published in Boston, Massachusets, the following account of the last Annual Meeting of the American Unitarian Association:

"The Fourth Anniversary of the American Unitarian Association, was celebrated in Boston, on the 26th May, 1829. The meeting for business was held at the Vestry in Berry-Street. The proceedings of the last year were read, the report of the Treasurer was made and accepted, and the officers re-elected, who are as follows:—

Rev. Dr. BANCROFT, *President.*

Vice-Presidents.

Hon. Joseph Story, Mass.
Joseph Lyman, Mass.
Charles H. Atherton, N. H.
Stephen Longfellow, Maine.
William Cranch, D. C.
Samuel S. Wilde, Mass.
Hon. Samuel Hoar, Mass.
Henry Wheaton, Esq. N. Y.
Rev. James Taylor, Penn.
Henry Payson, Esq. Md.
Martin L. Hurlbut, Esq. S. C.

Directors.

Rev. Francis Parkman, | Rev. James Walker, | Rev. Samuel Barrett.
Rev. Henry Ware, Jun. *Foreign Secretary.*
Ezra S. Gannett, *Domestic Secretary.*
Henry Rice, Esq. *Treasurer.*

The Association adjourned at 7 o'clock to the Church in Federal-Street, which was filled with an assembly, encouraging not only from its numbers, but from the highly respectable character of those who composed it.

The meeting was opened with prayer by the Rev. Dr. Ripley of Concord. The Report of the Executive Committee was then read by the Rev. Mr. Gannett of Boston, Domestic Secretary of the Society. It was interesting in its details, and presented animating views of the progress and prospects of Unitarian Christianity.

We learned from the Report, that the Committee have pursued the same course during the past, as in preceding years. Ten new tracts have been published, and the demand for them, we were told, has extended from Canada to Georgia, and the Valley of the Mississippi. The gratuitous distribution of tracts, was recommended. The labours of missionaries employed for limited periods, were stated to have been productive of good. The flourishing condition of new churches was noticed. The domestic mission in Boston, under the care of the Executive Committee, was said to have fulfilled every hope of its founders. The receipts of the past year were quoted, amounting to nearly 4000 dollars, and the expenditures about 2,400 dollars. The progress of Christian truth is to be seen not only in the larger number of avowed Unitarians, but in the change that has taken place in the features of Calvinism. The attempts of illiberality are defeated by the good sense and free spirit of the people. Unitarian, whether it be considered as a name, a doctrine, or a party, was never more worthy of regard than at the present moment. The wickedness of mingling personal abuse and unchristian temper with religious controversy, was severely rebuked. A general survey was taken of the state of Unitarianism throughout the country: the western part of New-York,

visited during the last summer by the Rev. W. Ware, who had preached in several towns with great effect, offers the most interesting prospects; in Cincinnati also, a surprising expression of sentiment has been elicited. The state of the society at Washington was recommended to attention. The Report then spoke of the connexion that had been formed with Boston Sunday School Society, in the publishing of juvenile books—of the changes in the government of the Association, occasioned by the resignation of Rev. Henry Ware, of whom a just and affectionate notice was taken—and of the prosperous state of the Theological School at Cambridge. The Report adverted to the sympathy manifested by Unitarians in England and India, and closed with the expression of a hope, that the evening would be occupied by a free and earnest discussion.

After the reading of the Report, the meeting was addressed by the Rev. Dr. Bancroft of Worcester, the venerable President of the Association, who invited the attention of the audience to the judicious and faithful labours of the Executive Committee as evinced in the Report, and to their claim on the cheerful and earnest co-operation of the friends of truth. Among other favourable auspices, he spoke of the re-action which had followed the violent measures resorted to by the leaders of certain denominations of Christians, and augured from it favourable results. He compared the manner in which religious inquiries are conducted now with that of former times, thought he found in the contrast, an occasion of joy and hope, and urged on the attention of liberal Christians, the duty of vigilance and active exertion. The President was followed by the Rev. Mr. Stetson of Medford, who addressed the meeting at considerable length, after having offered the following resolution:—*Resolved*, That the progress of Christian truth is not to be estimated by the number of religious societies, or by any visible triumphs, but that its silent diffusion is sure and constant.

Mr. S. illustrated the principle, that the progress of Christian truth was not to be estimated by the number of religious societies, and showed that its silent, unseen advance, was constant and rapid. He said, that it was making its way in orthodox communities and families; that the literature of the country was essentially liberal; and that another generation would reveal results that the most sanguine hardly dare now anticipate.

Hon. Jonathan Phillips of Boston, then offered some remarks, to which we listened with great pleasure. After adverting to the nature of true religion, and its legitimate purposes regarding mankind, he glanced at the dangers attending religious associations; spoke of the evils that result to Christians from relying too much on one another in spiritual matters; dwelt on the great truth of individual responsibleness; and enforced the important duties of self-respect, and of free, independent, personal exertion. He concluded with expressing his sympathy with the Society, in their efforts to main the cause of religious liberty, and to diffuse the truths of the gospel.

The Rev. Dr. Channing now rose, and spoke for nearly half an hour, in a strain of eloquence we have seldom heard equalled. He began with observations on the progress of liberal views of religion, which he thought very encouraging. He declared his belief, that they were held with a stronger faith now than two years ago. He dwelt with pleasure on their influence upon the community, not, indeed, as affording occasion for boasting, but as being in a high degree salutary, and as calling for devout gratitude to God. He adverted to the unhallowed methods by which these views had been opposed, particularly to the assaults made for party purposes on private character. He noticed the manner in which the attacks had been met by Unitarians, and appealed to the audience to say, whether the history of the Church afforded a parallel of mildness and forbearance on the part of a denomination of Christians, under like circumstances? He alluded to what he deemed a coalition extending through the land to *put down* Unitarianism. How was this to be effected? By argument? To such means he had no objection. But that the end should be compassed by the measures that had been resorted to—by appeals to the ignorance and prejudices of the people—by calumny—by attempts to rob its advocates of their good name, because of their opinions, this he could not brook. By such means Unitarianism, whether right or wrong, must not—should not be put down. He could not see *any* cause suffer in this way. Let such efforts succeed in one case, no matter in what, and where would the evil stop? Nothing, not even liberty itself, would be safe. He closed his remarks with an appeal to those whom he addressed, to declare publicly their sentiments. It was not only their right, but their duty.

He was followed by the Hon. Wm. Sullivan of Boston, who secured the attention of the audience by a speech of great interest, in which, after alluding to the peculiar circumstances of this country in relation to religious institutions, and suggesting some means by which they are to be supported and perpetuated, he enforced, with earnestness, the duty of laymen seconding the clergy in their labours to advance the cause of Christian truth. He appealed to all classes of society to engage in this work—to the young, to the middle aged, to the old, to females; and we cannot believe that the appeal was made in vain. It is not possible that such an address, from such a man, could have failed of producing a most salutary impression.

Hon. Mr. Saltonstall of Salem, next addressed the meeting; after alluding to the animating circumstances of the occasion, and his gratification at perceiving the interest manifested by laymen, he presented the following resolution:—*Resolved*, That the gross personalities and libellous insinuations to be found in religious publications of the day, are to be discountenanced, and severely and openly reprobated by the friends of candour and decency.

Mr. S. observed, that the facts on which this resolution was predicated, could not be denied. He specified some of them—the attacks on the reputation of the late President of Harvard College, on the Judiciary, the Executive, and the Legislature of this Commonwealth, on Unitarian clergymen, alike on the living and on the dead. He noticed the evils that flow from this mode of maintaining a cause, the pain it occasions, and the bad passions it excites. He spoke of the duty of Unitarian Christians, to engage indeed in controversy, but to discountenance personality; at once to bear testimony to the truth, and to defend the reputation of their friends when assailed, and themselves to respect the rights and characters of their opponents. These duties were enjoined by a reverence for the precepts and example of Christ. Mr. Saltonstall's remarks were characterised by the energy of truth, and the warmth of high and generous feeling; they were uttered as with the consciousness of a holy purpose, and were received with evident satisfaction by the audience.

Other gentlemen, we believe, were prevented by the lateness of the hour from speaking. At 10 o'clock, the doxology, beginning with the words, "From all who dwell below the skies," was sung by the whole assembly standing; after which, the Association adjourned.

On Thursday, August 6th, the Rev. John Porter was ordained by the Presbytery of Antrim, to the pastoral charge of the Second Presbyterian Congregation of Belfast, vacant by the death of the Rev. W. D. H. M'Ewen. The Rev. William Bruce commenced the services of the day by prayer; after which the Rev. J. A. Johnston, of Holywood, preached a sermon from John v. 39, "Search the Scriptures." The Rev. James Carley of Antrim, after explaining the nature and object of ordination, and stating the views of the Presbytery of Antrim in discarding the use of a formula in the admission of candidates into their body, called upon Mr. Porter to declare his general belief in the Scriptures. Mr. Porter, then, with great modesty and self-possession, stated a few of the leading doctrines of his faith. The elegant and decorous manner in which he made this statement, did great credit both to the taste and judgment of the young clergyman.

After asking the congregation if they confirmed the choice they had previously made, and receiving an answer in the affirmative, Mr. Carley, with the other ministers of the Presbytery in attendance, proceeded to the ceremony of laying on of hands. The clergymen belonging to other bodies who happened to be present, were invited to assist in the ceremony; and among those who accepted of the invitation, we observed the Rev. H. Montgomery, Rev. W. Porter, Rev. F. Blakely, Rev. Mr. Craig, Rev. Mr. Orr, &c.

The Rev. Dr. Bruce concluded the services, by delivering an address to the newly ordained clergyman and the congregation, in which he enforced their several duties, in language at once appropriate, elegant, and eloquent. In the course of his address, the venerable Doctor stated several very interesting facts in the history of the Presbytery of Antrim, and of the First and Second Presbyterian Congregations of Belfast. He said that the Presbytery had always considered their meetings as opportunities of communion rather than of legislation; and that, for upwards of a century, there has not been a single instance of interference by them between a pastor and his congregation. He stated, also, that since the separation of the Second from the First Congregation, one hundred years ago, there has been between them a constant interchange of good offices; and both ministers and people have lived in mutual friendship and Christian fellowship.

At the Congregational Dinner, there were present the

Catholic Bishop of the district, the Rev. Henry Ware of Harvard University, U. S. and many other individuals, not members of the religious society with which Mr. John Porter is connected. The proceedings were highly interesting. On the health of "the Right Rev. Dr. Crolly, and our brethren of the Roman Catholic persuasion," being given—

Dr. Crolly rose, greatly affected, and said—"Mr. Chairman, I beg to offer you my best thanks, for the kind manner in which you, and this liberal and enlightened assembly, have been pleased to drink my health. The people to whom I belong are deeply indebted, in various ways, to the members of the Second Presbyterian Congregation. I enjoyed intimately the acquaintance and friendship of your late pastor; and I am most anxious to cultivate and secure a similar feeling towards his talented and esteemed successor. Mr. Porter and I may differ on points of speculative belief; but he and I shall never disagree on the more benevolent parts of the Christian doctrine. I wish him joy of his new appointment; and I hope he may maintain the high character he at present possesses. He is at the head of a body of the most enlightened Presbyterians in the United Kingdom; he stands high in literary acquirements; and these can only be eclipsed by the goodness of his heart. I here offer Mr. Porter a tender of my confidence and friendship, with an anxious willingness to co-operate with him in every work that can serve society, or benefit the dearest and best interests of human nature."

The Rev. William Porter, the Clerk of the Synod of Ulster, on his health being proposed in conjunction with the General Synod of Ulster, spoke as follows:—

"The time was, Mr. Chairman, when I could have addressed you, on behalf of the Reverend Body to which I belong, without the slightest difficulty or embarrassment. The time was, when I could have characterised the members of the General Synod as advocates for the exercise of private judgment in matters of faith, and defenders of the sacred rights of conscience. The time was, when I could have held them up to view as an assembly of theologians, differing from one another on many of those points by the discussion of which the Christian world has been divided, and yet preserving the unity of the Spirit in the bond of peace. It grieves me to say, that those times are gone. A few restless and intolerant individuals have risen up amongst us, who, by the incessant agitation of ques-

tions on which it is well known that we entertain discordant opinions,—by fomenting the prejudices of the uneducated and uninformed multitude, and by stirring up the expiring embers of political and religious animosity,—have created discord and contention in our church, and lowered our character as a body in the estimation of the public. I do not despair, however, of seeing better days; the present fermentation will soon subside—men's passions will gradually cool—their minds will emerge from the mist of misrepresentation, and they will perceive the delusions which have been practised on them. I am convinced, Mr. Chairman, that amongst our Calvinistic brethren in the Synod there still exists a mass of quiescent good sense, a store of latent liberality. I am convinced, Sir, that there are men amongst them who do not wish to impose restrictions upon conscience, or prescribe limits to religious inquiry—who do not wish to say to the traveller in quest of truth, 'Hitherto shalt thou go, but no farther.' It is to be hoped, that those men will at length lay aside their retiring timidity—their mischievous modesty. Now that the moment of emergency has arrived, it is to be hoped that they will step forth in the character and attitude of men, and insist on a return to Presbyterian principles and practice. The questions which agitate the Synod are not points at issue between the Unitarians and Trinitarians;—no, they are points in dispute between the friends of peace and of genuine Presbyterianism, and men, who, let them disguise themselves as they may, are, in fact, the enemies of both. On the part of those ministers of our body with whom I am in the habit of acting in concert, I have one thing to state, which we consider a hardship: We think we have cause to complain of being unkindly dealt with, even by liberal-minded members of our church; even liberal-minded laymen, when speaking of the existing Synodical contentions, do not sufficiently discriminate between the assailed and the assailants—between the party aggrieved, and the party guilty of aggression. They cast equal blame upon both, and represent them as equally chargeable with doing discredit to the Presbyterian cause. This we cannot help feeling as a censure unmerited by us. Throughout the whole of the late unpleasant transactions, we have acted entirely in self-defence. In no one instance have we manifested a desire to impose our opinions on others. In no one instance

have we made the slightest encroachment on the religious freedom of our brethren. In no one instance have we attempted the slightest innovation in ecclesiastical discipline. All we ask, and all we wish, is, that the constitution of the Presbyterian Church may be restored to the state in which it was when we were encouraged to enter on the ministry—a state which was deliberately, formally, and unanimously, ratified by the Synod in the year 1825. Our opponents are the innovators. If separation is inevitable, *they*, not *we*, are the persons who ought to secede.

"There is another ground of complaint, to which I request permission to advert. We make no claim to infallibility: our opinions, however sincere, may be erroneous; but even on the supposition of their being so—surely we cannot be considered as deserving the obloquy and opprobrious appellations with which we have been loaded by some of our fellow-Christians. We may be vastly inferior to our orthodox neighbours in judgment, talents, and information; but our purity of intention can hardly be disputed; and, on this ground alone, instead of meriting reproach, we think ourselves entitled to esteem. Instead of reviling us, the advocates of orthodoxy ought to compassionate our involuntary error, and endeavour to convert us by mild persuasion. It is impossible—morally impossible, that we can be actuated by any other principle than that of conscientious conviction. Does the profession of Unitarianism contribute in any one way to our worldly advantage? Does it contribute to our temporal ease and comfort? Does it contribute to the augmentation of our professional emoluments? Does it contribute to the augmentation of our popularity? Does it contribute to the augmentation of our influence in society? No, Sir, instead of *promoting*, it *injures* our interest in all these respects. I ask, then, what selfish or sinister motive can we have for adhering to a cause, which, whatever may be its concomitants in other countries, yields neither profit nor popularity in this? We can have no other inducement than a desire to obtain the testimony of a good conscience, unless it be supposed that we expose ourselves to persecution in this world, in order to secure perdition in the next. If we are not honest men, we are mad men. That there are very few evils which are not attended by some good, *is* an observation as well founded as it is common. The present theological agitation has excited a

spirit of inquiry which must ultimately terminate in the advancement of evangelical truth. If the doctrine which we have been led to espouse, is of men, most fervently do we pray that it may soon come to naught; but if it is of God, human strength will not be able to prevail against it, and every attempt to suppress it will only contribute to its propagation. One word, Mr. Chairman, relative to a matter of personal concern, and I shall no longer occupy your time. Let the result of certain recent proceedings be what it may, I owe to the Synod of Ulster a debt of gratitude which I will always be ready to acknowledge. The only lucrative situation which its members have the power of bestowing, they bestowed on me. The emoluments connected with that situation, I will not affect to disregard; at the same time, I can safely say, that it was principally valuable in my estimation, as being a testimony of the kindness and confidence of my brethren. But, however highly I may prize this token of esteem, it shall be respectfully returned to the donors, the moment it can no longer be retained with honour; and my friends may rest assured, that I shall surrender the appointment with feelings not less comfortable than those with which I received it at first. I received it with a feeling of gratitude to others—I shall surrender it with a feeling of respect for myself."

After Mr. Porter had concluded, Mr. Ware addressed a few words to the chair:—"In that part of New England," said he, "from which I lately parted, the people have passed through scenes very similar to those which Mr. Porter has described, and which I understand, from other sources, have just occurred here. We were visited with similar storms of a persecuting nature; but our Church was built on a rock, and could not fall. I would willingly give a word of comfort to my brethren here. I would say to them—preserve your integrity, and persevere; your cause is a good one: and I bid you 'God speed.' Put your trust in heaven, and all will be well."

Synod of Ulster.—The Synod met on Tuesday, 18th August. We have received the report of the first and part of the second day's proceedings; but as the result cannot possibly reach us in time for our present number, we must defer our account of the expurgatorial convocation till our next.

Glasgow Unitarian Chapel.

THE Glasgow Unitarian Congregation respectfully and gratefully acknowledge, that the following Donations from England, towards the liquidation of the Debt on their Chapel, have been announced. The major portion of the sums have been received and paid over to Mr. Gaskell; and the Society earnestly request that those who have not yet paid, will do so as soon as possible. Additional contributions will be thankfully received, as, notwithstanding the liberal subscriptions, a heavy burden still remains on the place of worship.

Manchester.

Moseley-Street Chapel Fellowship Fund,	£	4	0
Rev. J. G. Robberds, 2d donation,		1	0
J. J. Tayler,		1	0
J. R. Beard,		1	0
Mr. James Houtson,		10	0
Joseph Jackson,		10	0
J. G. Frost,		10	0
A. Smith,		1	0
P. Eckersley,		2	0
A Friend,		5	0
Mr. Molineux,		5	0
John Hayes,		10	0
W. Fairburn,		1	0
Miss S. Babbige,		1	0
Mr. M. Schunk,		1	0
George Wright,		1	0
A Friend,		5	0
Mr. John Hall, 2d donation,		2	0
J. M. Crossley,		10	0
Alexander Kay,		10	0
W. Pendleton, 2d donation,		10	0
A Friend,		10	0
Mr. P. Walker,		1	0
Joseph Yates,		1	0
Joseph Pilkington, 2d donation,		1	0
W. Tuer,		1	0
George Murray,		2	0
Jas. M'Connell, Esq.		2	0
A Friend,		5	0
Mrs. Goodier,		10	0
Mr. Joseph Barton,		10	0
J. Shuttleworth,		10	0
John Watson,		10	0
A Friend,		10	0
Mr. S. Henry,		1	0
S. Allecock,		1	0
Messrs. J. & E. Shawcross,		1	0
Mr. Joshua Reyner,	£	10	0
E. Pein,		10	0
James Tinker,		10	0
T. Humphreys,		1	0
T. Diggles,		1	0
S. Allcock,		1	0
R. H. Greig,		1	0
Messrs. T. & R. Potter,		2	0
John Kennedy, Esq.		2	0
Mr. S. R. Brooks,		0	10
P. W. Rothwell,		1	0
John Johnson,		1	0
M. Hedley,		1	0
Bryden,		10	0
John Rawson,		10	0
W. Geary,		1	0
J. Darbishire,		1	0
J. Chorley,		1	0
L. Gaskell,		1	0
R. Collins,		1	0
W. Stoby,		1	0
T. Scholefield,		1	0
Joseph Morton,		1	0
D. Lonsdale,		1	0
Robert Phillips, Esq. 4th donation,		2	0
Mr. M. Phillips,		1	0
J. Higson,		1	0
Joseph Mason, Esq.		5	0
Mr. J. Mottershead,		1	0
John Fielden,		1	0
Leo Schuster,		1	0
Benjamin Heywood, Esq. 2d donation,		2	0
John Touchett, Esq.		2	0
T. W. B. Sanderson, Esq.		2	0
Mr. Andrew Hall,		1	0
George Gill,		1	0
George Johnson,		1	0
John Murray,		1	0

Birmingham.

New Meeting Fellowship Fund, 3d donation,	£5	0	0
Old Meeting Fellowship Fund, 2d donation,	5	0	0
Rev. John Kentish, 2d donation,	2	2	0
Rev. Hugh Hutton,		10	0
Mr. T. Eyre Lee,	1	0	0
Edward Butler,	1	0	0
E. V. Blyth,		10	6
F. Blyth,		10	6
A Friend,		10	6
Mr. William Blyth,		10	6
E. Ridge,		10	6
Bourne,	1	0	0
S. Whitfield,	1	0	0
W. Whitfield,	1	0	0
Traies,	1	0	0
C. Fiddian,		10	6
W. Hawkes Smith,		10	0
Robert Blyth,		10	6
Stewart,	1	0	0
John Dyer,		10	0
Stringer,		10	0
J. Scott,		10	6
Thornton,		10	0
C. Aylett Kell,		10	0
T. Tyndall,	1	0	0
G. Blyth,	1	0	0
Joseph Parkes,	1	0	0
W. Horton,	1	0	0
Severne,	1	0	0
Johnstone,	1	0	0
John Little,	1	0	0
William Maullin,	1	0	0
J. Luckcock,		10	0
J. Belcher, 2d donation,	1	0	0
Earle,		10	0
Kettle,	1	0	0
A Friend,	1	0	0
Mr. W. B. Reynolds,		10	0
Mr. Drake,		10	0
W. Phipson,	1	0	0
Josiah Allen,		10	0
T. Kell,		10	6
Gillins,		10	0
H. Hunt,	1	0	0
Bond,	1	0	0
John Horton,	1	0	0
G. Waterhouse,		10	0
S. Carpenter,	1	0	0
T. Bolton,	1	0	0
V. Houghton,		10	0
T. Colmore, Jun.		10	0
Lucas,		10	0
Mr. T. Bate,		10	0
Messrs. Waterhouse & Ryland, 2d donation,	1	0	0
Mr. T. Pemberton,		10	0
Gaskins,		10	0
J. Newbold,		10	0
Goddard,		10	0
A Friend,		10	0
Mr. T. Clark,	2	0	0
T. Whitfield,	1	0	0
J. C. Blyth,		10	0
Francis,		10	0
J. S. Blount,		10	6
W. Partridge,		10	6
William Potts,	1	0	0
Misses Solomon,	2	0	0
Mr. S. Smith,	1	0	0
T. Small,	1	0	0
Messrs. Harrold & Son,	1	0	0
Mr. W. Wills, Jun.	1	0	0
S. W. Beale,	1	0	0
J. Wilmot,	1	0	0
T. Smith,	2	0	0
A. Peyton,	1	0	0
T. Lee,	1	0	0
Crompton,	1	0	0
Josiah Corrie,	1	0	0
Creswick,		10	0
Samuel Harrison,		10	0
Wagner,		10	0
H. Van Wart, Jun.		10	0
Teachers of the Boys' School at the Old Meeting,	2	8	0
Mr. Hornblower,	1	0	0
A Friend,		2	6
Mr. W. Hollins,		5	0
Lowe,		5	0
Needham,		2	6
Latham,		2	6
J. Houghton,		10	0
G. Hesketh,	1	0	0
Standley,		5	0
Gibson,		5	0
J. F. Lee,		5	0
Thomas Bate,		5	0
Wills,		10	0
Edward Cotton,	1	0	0
S. Kell,		2	6
W. Fox,		5	0
T. Weston,		2	6
Teachers of Boys' School at the New Meeting,		6	0
Mr. W. Hutton,		5	0
T. Kettle,		5	0
Mrs. Sanders,	1	0	0
Mr. Richards,		10	0

London.

The British and Foreign Unitarian Associa.	£25	0	0
Mrs. Burkitt, Hackney,	10	0	
Joseph Wright, Esq. Dalston,	2	0	0
A Lady, by Rev. R. Aspland,	5	5	0
Hackney Fellowship Fund 2d donation,	10	0	0
Mr. Harris, Islington,	1	0	0
Benjamin Flower,	1	0	0
Hurry,	1	1	0
Surridge,	2	2	0
David Martineau, Esq.	2	0	0
Mr. George Martineau,	2	0	0
Charles Martineau,	1	1	0
J. Arnold,	1	1	0
Thomas Hardy, Esq.	2	2	0
Miss Mace,	£1	1	0
Mr. Waller,		5	0
Grice,	1	0	0
Some friends at Worship-Street,	2	0	6
A Friend, by Mr. Horwood,	30	0	0
Joseph Fernie, Esq. 2d donation,	1	1	0
Donations at Finsbury Chapel,	1	15	0
Mr. B. Rankin,	1	1	0
Robert Wainwright, Esq. 2d donation,	5	5	0
E. Bicknell, Esq.	2	2	0
Finsbury Chapel Fellowship Fund, 2d donation,	10	0	0
Robert Bayly, Esq.	2	2	0

Sheffield.

Fellowship Fund,	£15	0	0
Mr. J. P. Cutts,	1	1	0
W. Thompson,	1	0	0
John Watson,	1	6	0
Thomas Watson,	1	1	0
A. Hatfield,	1	1	0
T. A. Ward,	1	0	0
L. Palfreyman,	1	1	0
Miss Rivington,	1	0	0
Mr. William Newbold,	1	1	0
Joseph Oakes,	1	1	0
William Fisher,	1	6	0
Robert Fisher,	1	0	0
E. Nanson,	1	0	0
Samuel Laycock,	1	0	0
Senior,	1	0	0
William Greaves,	1	0	0
W. Jessop,	1	0	0
J. Favell,	1	0	0
W. Marshall,		10	0
Garnett,		10	0
Mr. Stevenson,	£	7	6
Joseph Hobson,		10	0
C. Fox,		10	6
Robinson,		10	0
S. Fox,		10	0
H. Wilkinson,		15	0
Woodward,		5	0
Richard Ramsay,		5	0
S. Staniforth,		2	6
Joseph Gurney,		10	0
E. Eaton,		2	6
W. Crossland,		5	0
Joseph Wilde,		10	0
John Fisher,		2	6
John Sykes,		2	6
Francis Morton,		10	0
Wallace, Guard of the Hope Coach to London,		10	0
Collection at the Chapel,	11	0	0

Portsmouth.

A Friend, by Rev. Russell Scott,	£50	0	0
E. Carter, Esq.	1	0	0
Miss Carter,		10	0
Mr. Betts,	1	0	0
Miss White,	1	0	0
A Friend, by Mr. Milne,	1	0	0
Mr. Milne,		10	0
Crossby,		10	0
A Friend,		5	0
Mr. W. Rout,		5	0
Friends, by Mr. Price,		16	6
Friends, by Mr. Dawes,		3	6
Mr. Beard,		7	6
Mr. Walker,	£	10	0
Laing,		5	0
Barnes,		2	6
Dawes,		2	6
G. Godwin,		2	6
Wyatt,		2	6
General Baptist Fellowship Fund	2	0	0
Mr. Francis,	1	0	0
D. Spicer,	1	0	0
Francis, Portsea,	1	0	0
Rev. Russell Scott,	2	0	0
Sundry smaller Sums,		11	6

Newcastle-upon-Tyne.

Mr. Girle,	£1	1	0	Mr. G. Burnett,	£1	1	0
Dr. Ramsay,	1	1	0	G. Burnett, Jun.		10	6
Mr. Morton,	5	0	0	H. Hird,	1	0	0
Russell Blackbird,	5	0	0	J. Ayton,		10	6
Slack,	2	0	0	Davidson,		10	6
William Falla,	5	0	0	W. A.	1	1	0
Wilson,	1	1	0	T. M. Greenhow,	1	0	0
Bell,	1	1	0	J. Losh, Esq.	1	1	0
Charnley,	1	1	0				

Tenterden.

Fellowship Fund,	£5	0	0	Mr. Grisbrook,	£	10	0
Rev. Lawrence Holden,	1	0	0	E. Mercer,		5	0
Mr. Munn,	1	0	0	Mace,	1	0	0
Mrs. Roughhead,	1	0	0	Rev. E. Talbott,		10	0
Mr. J. E. Mace,	1	0	0	Mr. Clout,		10	0
H. Maylam,		5	0	Hilder,		5	0
Miss Ovenden,		10	0	Joseph Munn,	1	0	0
Miss Sampson,		10	0				

Maidstone.

Mr. T. H. Durrant,	£	10	0	Mrs. Harris,	£1	0	0
Robert Cooper,	1	0	0	S. Prentis,	1	0	0
Ellis,	1	0	0	Collection at the Chapel,	10	2	0

Rochdale.

Rev. Franklin Howorth,	£1	0	0	Mess. Butterworth & Heape	1	0	0
Mr. J. Crook,	2	0	0	Milns and Gibson,	1	0	0
James Taylor,	1	0	0	Mr. William Mann,	1	0	0

Warrington.

Mrs. Brennand,	£1	0	0	Holbrook Gaskell, Esq.	£5	0	0
Mr. S. Gaskell,	1	0	0	William Smith, Esq. 2d donation,	1	0	0
Mrs. R. Smith,		5	0				

Bath.

Fellowship Fund,	£5	0	0	H. E. Howse, Esq. 2d don.	2	0	0
Dr. Byam,	2	0	0	Miss Prime,	10	0	0
Mrs. Saxton,	1	0	0	S. Prime,	10	0	0

Kendal.

Rev. John Harrison,	£	10	6	Mrs. Greenhow,	£	10	6
Mr. John Thomson,		10	6	Mr. W. Jennings,		5	0
Miss ———		10	6	James Braithwaite,		2	6
Rodicks,		10	6	W. Patton,		2	6
Mr. R. Gawthorpe,	5	0	0	Hynde,		5	0
Mrs. Strickland,		10	6	James Whittaker,		5	0

Halifax.

Mr. James Stansfeld,	£1	0	0	Mr. Brown,	£	5	0
A Friend,		10	0	Rev. W. Turner, Jun.		10	0
Miss Ibbetson,		10	0				

Bristol.

Fellowship Fund,	£10	0	0	Mr. Samuel Lang,	1	0	0
Rev. John Rowe,	1	0	0	W. Y. Sheppard,	1	0	0
Dr. Carpenter, 3d donation,	1	0	0	Joseph Hall,	1	1	0
Mrs. Acland,	1	0	0	J. B. Estlin,	1	1	0
Mr. Thomas Fey,	1	0	0	Robert Rankin,	1	1	0
William Browne, 2d donation,	1	0	0	R. Bright,	1	0	0
A Friend, by Mr. Browne,		10	0	Williams,		10	0
Mr. S. Bryant,		10	0	J. P.		5	0
W. Rider,		10	0	J. Maningford, Esq.	1	1	0
Mrs. M. A. Price,		10	0	J. W. Ricketts, Esq.	1	1	0
Mr. H. W. Bucknall,		10	0	Richard Ricketts, Esq.	1	1	0
J. Reid,		10	0	Arthur Palmer, Esq. 2d donation,	1	1	0
Robert Syle, 2d donation,		10	0	Richard Bright, Esq.	1	1	0
H. E. Howse, Jun.	1	0	0	Mich. Hinton Castle, Esq.	1	1	0
E. Harley,	1	1	0	Mr. John Howe, 2d donation,	1	1	0

Leeds.

Mr. J. Hebblethwaite,	£1	0	0	Mr. John Dennison,	£	5	0
James Fenton,	1	0	0	A Friend,		5	0
Darnton,	1	0	0	Mr. Christopher Heaps,		10	0
T. W. Tottie,	1	0	0	William Hudson, Esq. Gildersome,		10	0
T. W. Stansfeld,	1	0	0	Mr. Frettwell,		5	0
E. Grace,	1	0	0				
H. Stansfeld,		10	0				

Mr. Stansfield, York,	£	5	0
Mr. Thomas Hands, do.		5	0
Wm. Fox, do.		5	0
Hawkes, do.		2	6
Rowland, Boston,	5	0	0
Garfitt, do.	5	0	0
C. Wright, do.	10	0	0
Friends at Rotherham,	1	0	0
Collection at Chatham,	2	8	1½
Mr. Tompkins, Yeovil,	10	0	
Adams, Chichester,	1	0	0
G. Talbot, Jun. Kidderminster,	1	1	0
Rev. John Gaskell, Dukenfield,	10	0	
Mr. Hursthouse, Tyd,	1	0	0
G. Garland,		5	0
W. Stanger, Fleet,	1	0	0
James Keed, Lynn,	10	0	
C. Jecks, Wisbeach,	1	0	0
A Friend,	1	0	0
Fellowship Fund, Stockton,	1	0	0
Park-Lane Chapel,	3	3	0
Collection at the Chapel, Mansfield,	12	13	1
J. Hancock, Esq. Nottingham,	5	0	0
Rev. T. Johnstone, Wakefield,	1	0	0
Fellowship Fund, Newport, Isle of Wight,	2	0	0
W. Lewthwaite, Esq.	1	0	0
J. Pearson, Esq. Wolverhampton,	1	0	0
Mr. Richard Tuton, Birmingham,	0	5	0

THE

CHRISTIAN PIONEER.

No. 38. OCTOBER, 1829. Vol. IV.

Questions to Atheists and Deists.

(Concluded from page 10.)

12. HAD not the author of Christianity powerful enemies, who exerted every possible effort to prevent the success of his ministry, who, after repeated attempts to apprehend him, having at last succeeded, condemned him to an exquisitely painful, and disgraceful death? Is not this fact attested by a Roman historian,* as well as by the Evangelists? Is it not equally notorious, that his followers always affirmed that he had risen from the dead? Had not he himself predicted, that he should rise again on the third day after he was put to death? and was not this circumstance mentioned to the Roman governor? Why, then, were not proper means employed to secure the dead body of the professed prophet, and, after the time predicted for his resurrection, expose his body publicly, and thus unanswerably refute his pretensions? Can there exist a doubt in the mind of any reflecting person, that such was their determination? Yet it was *not* done. The body was *not* exposed. What, then, can we reasonably conclude, but that the uniform, unvarying, persevering testimony of the disciples, respecting his resurrection, was true?

13. If it be alleged that the author of the Christian religion, though crucified, might not have actually died, we would ask, Can it be conceived that those who were so anxious to put him to death, would have suffered him to be taken down from the cross, before he had expired? And farther, we would refer it to any scientific professor of medicine, whether, after his side had been pierced by a spear, and blood and water had issued from the wound, every spark of life must not have been utterly extinguished? But even if otherwise, could that imperceptible remnant have survived the mode of embalming practised

* Tacitus.

among the Jews? How, also, when the body was interred in a new sepulchre, a great stone placed over its entrance, a seal set upon the stone, and the whole protected by a guard of soldiers, could the body have been clandestinely conveyed away? Who, under *any circumstances*, would have made such an attempt, except his immediate followers? And were not they, at that time, by far too pusillanimous? But even if they could by any means have obtained the body, and restored its suspended animation, how could he, on the third day after his crucifixion, have walked about as if his feet had not been pierced by the nails of the executioners?

14. In order to propagate the new religion in foreign countries, it was necessary that the persons employed in this undertaking, should be able to speak the languages of those countries. But these languages they had never learned. How was this defect to be remedied? They themselves tell us, that they were miraculously empowered to speak them, without the process of learning.* Even the possibility of this circumstance, however, is sometimes denied. Admit it then to be false. Must they not, in that case, have *known* it to be so? Was it a matter in which they could possibly have been *deceived?*

15. If the first promulgators of Christianity could not have been mistaken themselves, with respect to the facts of which they certified the truth, is there any imaginable reason to suspect that they endeavoured to impose a falsehood upon the world?

16. Could they expect (like impostors of every description) to obtain power, emolument, or fame, by such deception?

17. On the contrary, were they not warned from the very first, that they would be like sheep in the midst of wolves,† delivered up to councils, scourged in the synagogues, and hated of all men? Did ever impostors commence their undertakings with such prospects as these?

18. But admitting, for the sake of argument, that it might have been their object merely to delude the world, without any sort of advantage to themselves, and that, with a view to prosecute this object, they might be willing to incur hatred, contempt, and persecution, how could a few illiterate Gallileans have succeeded in delineating a con-

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* Acts ii. † Mat. x.

sistent and uniform character, altogether different from, and far superior to, every other distinguished personage who ever before or since appeared among men? Is it, indeed, likely that such a character (if fictitious) could have been well delineated by men of the first talents and the most cultivated minds? How much less by uninstructed, uncultivated peasants? and that, too, in an age and country where nothing of the kind had ever been even attempted?

19. Is it at all probable, that either they or their master could have invented a set of doctrines more pure, rational, and consistent, than had ever been taught before by the most enlightened sages of antiquity, either in Judea or any other country? and a code of moral duties, in which nothing was omitted that could tend either to public welfare or to individual improvement; and in which nothing was enjoined, that was either prejudicial or useless; and which the more they have been scrutinized in every succeeding age, the more they have applauded, and by men the most competent to judge of their tendency? Could all this have been effected by men destitute of every intellectual advantage, in opposition to the prevailing prejudices of their countrymen, and the early bias of their own minds?

20. But even if they could possibly have succeeded thus far, and have done all this without an adequate motive, or without any assignable motive, all of which appear to be impossibilities, still, can it be conceived that a few obscure individuals, destitute of all the advantages of rank, authority, riches, learning, or extraordinary talents, should succeed in establishing a new religion, in opposition to the prevailing sentiments and habits of every country in which it was promulged, notwithstanding the efforts of every civil government to crush it in its commencement?

21. Among the first followers of Christ, however, there was one who was *not* illiterate. The Apostle Paul appears to have received a learned education, according to the times in which he lived, and like the generality of his countrymen, to have been violently prejudiced against the Christians. He himself tells us, that "he shut up many of them in prison;" that "when they were put to death, he gave his voice against them;" that "being exceedingly mad against them, he persecuted them even unto strange cities."* How, then, came he afterwards to unite with

* Acts xxvi.

them? His own account is, that on a journey to Damascus, with a view to procure authority to persecute the Christians, he was suddenly struck to the earth—reproved for his outrageous conduct by a supernatural voice—deprived of sight for three days—and that he afterwards received it again, without the application of any natural means, but solely in consequence of the prayers and imposition of hands, of one of the people whom he had been so violently persecuting. Could all this have been the effect of mental illusion? If the account be false, must he not have been a determined impostor?

22. But what could have been his inducements to engage and persevere in an imposture of this description? Was he not well aware, that henceforth he must bid adieu to all his former friends and connections—enter upon a totally different course of life—encounter all the sufferings that the adversaries of the cause could inflict—be subject to the most distressing privations—scorned and detested by those by whom he had formerly been valued and esteemed—in perpetual danger of savage violence—and in the constant prospect of an ignominious death? Are these the motives that usually actuate an impostor? Admit, that what he asserted he believed to be true; and what was there in his conduct which might not have been previously expected from a man of sufficient courage, fortitude, and resolution? See his own account of his sufferings and privations, 2 Cor. xi. 24–27.

23. If it be asked, How can we be certain that the books which compose the New Testament, and which give an account of these transactions, were the genuine productions of the writers to whom they are ascribed? We would reply, by asking, How can the genuineness of *any* ancient writings be ascertained, otherwise than by the admission of cotemporaries, and of succeeding ages? Can it, for a moment, be supposed, that every practicable effort should have been exerted to crush the religion itself in its infancy, and yet that no attempt should ever have been made to detect the forged writings, if they *had* been forged, by which alone, the knowledge of that religion could be handed down to posterity? And if such an attempt ever had been made, especially if upon any thing like plausible pretences, is it possible that no account of it, no reference or allusion to it, should have reached the present age?

24. Can it be denied, that these writings have always

been received amongst Christians, as the genuine works of the writers whose names they bear? Were they not, at an early period, translated into different languages? Were not commentaries written upon them? Were not copies of them multiplied and read in the various assemblies of Christians? Does the genuineness of by far the greater part of them appear to have been questioned either by friends or enemies, for several ages? Were not innumerable quotations made from them in the three first centuries, as from writings of undoubted authority? Do not all the manuscripts which have been collated by the learned, coincide in every material point, and differ only in incidental and unimportant expressions? Can equal evidence be adduced in favour of the genuineness and integrity of *any* other ancient writings, whether they be admitted as genuine or not?

25. Is it not incumbent on those who reject Christianity, if they would act reasonably, to make it appear, either that its first professors *might*, notwithstanding what has been alleged by the Christian advocates, have been under the influence of a delusion themselves; or, that they *might* have had sufficient inducement to promulgate what they knew to be a falsehood; or, lastly, that the books which contain an account of these transactions, *might* have been forged in a subsequent age? Till they can do, at least, *one* of these three things, what would it avail, even though they should be able to point out some inconsistencies in both the Old and New Testaments? Because out of an immense number of transcriptions, if a few errors or interpolations had by any means crept into some of them, how would that circumstance invalidate the whole, unless we had reason to suspect that the books had been so altered and corrupted, that no reliance could be placed on them? And ought not those enlightened persons, who have been able to detect the falsehood of the Christian Scriptures, in compassion to the credulous multitude who are still under the power of so pernicious a superstition, to undertake a complete refutation of the arguments by which it is supported, rather than to dwell for ever upon the corruptions and abuses of the religion—upon the errors, follies, and absurdities of some of its professors, and to magnify fancied difficulties into formidable objections? It must, indeed, be acknowledged (and it is by none more deeply regretted than by the most judicious and zealous advocates for this

religion), that opposition to its principles is not always safe, and generally excites a great deal of inveterate prejudice. Much, however, depends on the manner in which the opposition is conducted. We are frequently told by judicial authorities, that fair discussion is not prohibited. And cannot the truth of Christianity be discussed, without the introduction of scurrility? Have not many deistical and even atheistical works been published, which have never been prosecuted? And why may not others?

Many other questions might be asked; but, perhaps, it may be as well to reserve them, till the preceding ones have been satisfactorily answered.

Thoughts on the Interpretation, and on Interpreters of the Scriptures.

"If the Bible could not stand the test of reason and learning, it could not be, what it is, a work of divine wisdom. The Bible, therefore, must be examined by the same laws of criticism which are applicable to other writings of antiquity.—*Bishop Marsh.*

THE interpretation of the Scriptures, is a subject of great importance to those who receive them as a rule of faith and conduct. A few thoughts on the necessity of their being interpreted, on the principles of Scriptural interpretation, and on the merits of different expositors, will now be submitted to the readers of the *Christian Pioneer.*

Perhaps the Bible would hardly require a single comment, were it a production of modern times, and written in our native language. But its date is extremely ancient; most of those into whose hands it falls, are unacquainted with the tongues and dialects in which its several parts were composed; and it places before us a number of usages very different from our own. The internal evidence for its authenticity and genuineness, arises, in a great degree, from the circumstances which occasion the necessity of its being diligently studied and carefully interpreted. Even persons who maintain that the Scriptures are clear to all ranks of people, mean that they are so when examined by the light of popular or established creeds. These men virtually admit, that interpretation is essential, while they differ from some around them in regard to the principles on which interpretation should be attempted. What those principles are, I shall next show.

The Scriptures must be interpreted *grammatically* and *verbally*. Still, in the commentator upon them, we reasonably look for something more than a grammarian and a linguist. His knowledge should extend to *things;* he should be familiar with the *substance* of the writings that constitute the Bible; with the æras, the countries, the characters, the events, the topics, the purposes, to which they relate. Devoid of various and accurate learning, he cannot fulfil his undertaking.

Universally, the interpretation of this volume should be an *analytical* process and result. I mean, that it should arise out of an assiduous study of the Scriptures themselves—out of an attentive comparison of words and passages with each other. This alone deserves the name of interpretation. The employment consists in *inquiry:* it is the *investigation* of authentic records; not the *construction,* not the *building up* of a theological system. We must not assume the truth of any favourite creed, and use that symbol as a key for unlocking the cabinet of divine knowledge. Sound criticism is the only instrument which can put us in possession of the Sacred Treasure: and sound criticism is not *synthetic,* but analytical. It takes nothing for granted, nor deduces inferences from hypotheses, but patiently aims at elucidating the pages of Prophets, Evangelists, and Apostles, from themselves, and by an application of rules, from which no genuine scholar thinks of deviating, in the case of writings of the same or a later age, and of an unspeakably lower character.

The *analogy of faith,** according to the common import of that phrase, can be no fair principle of interpretation. It usually signifies, what I have now been reprehending—the practice of putting a sense upon Scripture, in harmony with our pre-conceived opinions; we imagine that we follow this analogy, when a creed already embraced by us as divinely true, is permitted to determine our sense of controverted texts. The habit is irrational and noxious. Let no man plead in its behalf, that the champions of current theological sentiments avowedly exercise it, and that it may, therefore, without blame, be indulged by those to whom they are opposed. It is not allowable in any; least of all, in those who, in the use of their own judgment

* See Principal Campbell's remarks upon it, in the Fourth of his Preliminary Dissertations.

upon the Scriptures, have discarded tenets which they deem to be of human fabrication.

Texts which are really undisputed and plain, will indeed give light to others, that, on the first sight of them, are less perspicuous. *This* is a legitimate principle of interpretation: and it implies that we have examined analytically the passages so brought together.

Vague, general, ambiguous interpretation, is not sound interpretation. Explanations of the Bible, should be simple and precise. It is a capital error to suppose that a text has two meanings. I do not speak, at present, of a primary and a secondary sense of prophecy. Leaving this question as it stands, I shall remark, that Scriptural criticism has received considerable injury from the practice of dwelling on various and conflicting expositions of the same passage. If the *analytical* process of interpretation be employed, an enlightened, not a dogmatical, confidence will usually be the sure, though sometimes a late result.

As an opinion is not therefore false because it contradicts received notions,* so an interpretation is not necessarily erroneous, because it contradicts prevailing interpretations. Who are the men that with most vehemence and bitterness denounce the results of a legitimate and deliberate criticism of the Bible? Not those who devote their days and nights to the cultivation of sacred learning, but they who put not forth a moment's labour in endeavouring to discern the difference between modern and ancient writings, and whose only key to the records of Revelation, is the creed in which they happen to have been educated.

It is a mistake to imagine, that what we esteem the loftiest and sublimest meaning of a passage of Scripture, must, on that account, be its real meaning. Prejudice and fancy thus impose on the Evangelist or the Apostle the effect of some faulty association of ideas, with which only we ourselves are chargeable.

Popular expositions of the Bible, will be opened by a thoughtful reader with some degree of jealousy. The presumption is, that they are framed in reference to current sentiments and feelings, far more than on deliberate and impartial study. It is not enough that Scripture be quoted—that we be presented with numerous texts con-

* Bishop Lowth's Visitation Sermon at Durham, 1758.

sidered as parallel. Nor ought we to be contented merely with the devotional spirit and practical good tendency of annotations, however valuable and indispensable are such qualities. If in writings of this class, the analytical interpretation be not employed, the authors fail of accomplishing their avowed and proper object. Examined by this principle, Matthew Henry,* Doddridge,† and some other favourite commentators on Scripture, will be pronounced more acceptable to a class of persons whose religious creed is fixed, than congenial and useful to the *inquirer.*

In Bengel's Gnomon,‡ in Miscellaneous Observations by the late Dr. John Jebb,§ and in notes with which he supplied Priestley's Harmony of the Evangelists, in the communications by Turner of Wakefield to the same work, in two short discourses by the Rev. Robert Tyrwhitt,‖ and, perhaps, more than all, in the writings of Lardner, they who study the Bible will discern the just principles and results of Scriptural interpretation.—N.

Mr. Walter Balfour.

[We have sincere pleasure in presenting to our readers, the following Letter from Mr. Walter Balfour of Charleston, Massachusetts. It gives a plain and interesting account of the change of his opinions from rigid orthodoxy to Unitarian Universalism. Whatever may be thought of his religious sentiments, no one can question the integrity of his character, his indefatigable and fearless inquiries, and the earnestness and solemnity of his convictions. Our readers well know, that we are firm believers in the ultimate purity and happiness of every intelligent being. But to suppose that there is no chastisement after death, and that the most wicked and the most virtuous and enlightened

* The blemishes in Henry's expositions, are prolixity, quaintness, often approaching to absolute vulgarity, mystical and allegorical interpretation, and adherence to human systems. Its characteristic excellencies, are its devotional spirit, its powerful moral tone, and its numerous lively, impressive remarks on human nature and human life.—See examples in Eph. iii. 9, Rev. i. 11.

† It is not intended to deny, that much valuable assistance may be received from Doddridge's Family Expositor, by a careful reader. The work, however, is often deficient in correctness of Scriptural criticism.

‡ N. Test.

§ In the 2d vol. of his Works.

‖ In Com. and Essays, vol. ii. p. 9, 15, &c.

man, will equally, and at once, enter on the blessedness of heaven, seems to us inconsistent with the appearances which manifest this world to be a state of probation—to be opposed to the nature and qualities and habits of our mental and moral nature—to the whole object of the mission of Jesus Christ—and to the oft-repeated declarations of the Saviour and his Apostles. It appears to us to be an extreme into which individuals, bred up in rigid Calvinism, are likely to fall, and therefore we are not surprised at the opinion, though we cannot but deem it, as well as the doctrine of unconditional election, which is its parent, to be both irrational and unscriptural.—*Edit.*]

Rev. Mr. Harris.

Charleston, 29th June, 1829.

Dear Sir,

I am informed by my friend Mr. Morrison of New-York, that you wish me to give a brief sketch of my conversion to my present opinions. My friend Mr. Whittemore says, you urge the same request in a letter to him. The following is an attempt to comply with your request.

It is well known to my friends in Scotland, that I was, from childhood, initiated into the doctrines of the *Kirk* of Scotland; and was brought up under the ministry of Mr. Sheriff of St. Ninians, who, I am informed, has left the *Kirk*, and is now a Baptist minister in Glasgow. I profited under his ministry, and to this hour, still retain feelings of gratitude and esteem for him. When Mr. Robert Haldane commenced his education of young men for the ministry, I formed one of his first class of students. The course of instruction was under the tuition of Mr. Greville Ewing, now a minister of Glasgow. After the course was finished, I preached for several years in various parts of Scotland. To both these men, I owe a debt of gratitude I can never discharge, but which, while I have a being and retain my senses, I shall ever be ready to acknowledge. If my change of opinions have altered their feelings toward me, no change has taken place in me toward them; and to my dying hour I shall love them, though the less I be loved. They gave an impulse to my mind, and put me into the road of freely investigating what is truth, which no obstacles since have been able to overcome.

After enjoying some additional advantages at the college of Edinburgh, at Mr. Robert Haldane's expense, I was

sent out to America, by the churches under the care of Mr. J. A. Haldane and Mr. Aikman, as a Missionary. After travelling in various parts of this country, I became a Baptist, and, for several years, was pastor of a small church of similar sentiments with those by whom I was sent out. Being stationary, I now devoted myself to a correct understanding of the Scriptures. I studied them more as a whole, than merely to pick out two or three texts each week, as the ground-work of my discourses. This course I pursued for several years, and availed myself of all the assistance my scanty library, and borrowing books, afforded me. But, after all, I have ever found the Bible the best interpreter of its own doctrines, and also the language in which they are expressed. I am more indebted to this than all other means put together. I mention these things, for I believe I was then unintentionally laying the foundation of my change of opinions.

I read the controversy between Mr. Wardlaw and Mr. Yates. The Trinitarians and Unitarians on this side the water also engaged in it, and I read all on both sides which appeared. I became convinced, that the Trinitarians were incorrect in their opinions. Still, I had no suspicion but that the doctrine of endless misery was true, until Professor Stuart's Letters to Mr. now Dr. Channing appeared. In reading his Letters, he quoted Rev. v. 8–14, to prove, that "*divine honours and worship are ascribed to Christ.*" He then added, "if this be not *spiritual* worship, and if Christ be not the object of it here, I am unable to produce a case where worship can be called spiritual and divine." On reading this, the following reflection occurred like a flash of lightening to my mind. It is equally certain, then, that "every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them," shall render spiritual worship to Christ.* I paused, and concluded I must have misunderstood Mr. Stuart. I returned, and read with attention this whole division of his subject, but found I had not. On the contrary, I observed, that, under this division, he quoted Philip. ii. 10, 11, and added this comment on it, "Things in heaven, earth, and under the earth, is a common periphrasis of the Hebrew and

* The shock which my mind thus received, it never recovered; and though I hung in doubt for a long time, from this period I never could introduce the doctrine of endless misery in my preaching.

New Testament writers, for the universe (τα παν, or τα παντα)." By Mr. Stuart's own showing, it appeared that the whole universe is to render spiritual worship to Christ. After much reflection and examination, I could see no way of avoiding this conclusion. But how to reconcile it with the doctrine of endless punishment, appeared to me impossible. I supposed, however, that Mr. Stuart must have some way whereby he did this. I at last addressed to him a series of letters on this subject, published in the Universalist Magazine, under the name of "*An Inquirer after Truth.*" The first of these appeared Jan. 29, 1820. The last, March 4. In these I spread out my difficulties in full view before him, and used every affectionate entreaty I could devise, that he would relieve my mind from the perplexities his book unintentionally had occasioned.* I waited with anxious expectation for some reply; and on July 4, sent him, by mail, a private letter, urging him to comply with my reasonable request. Still no reply was made. During all this time, I examined the Scriptures with care, and particularly the Scripture usage of τα παν, or τα παντα, which only tended to increase my difficulties. I sent the copy I took of my private letter to him, for publication to the Universalist Magazine, which I followed up with a second series of letters on the texts where τα παντα occur. I again urged him to say something if possible, to relieve my mind. All the Num-

* Being altogether uncertain how this matter might end, I took every possible precaution to prevent suspicions that I was the author of these letters. Had it taken air, it would have been circulated that I was a Universalist, when, in fact, all my prejudices lay in opposition to it, and all my efforts were devoted to get rid of the impression which Mr. Stuart's book had made, in a rational and satisfactory manner. One incident about this, is worth relating. The editors of the Magazine, in their notice to correspondents, stated, that a letter for me, under my signature, was left in the Post Office. I suspected that they wished to ferret me out. I picked up a boy on the street, and sent him to the Office for such a letter. He returned to the place I stood, and informed me, the letter could not be delivered but to the person himself. In this way I escaped detection. For me to describe now the anxiety I then felt, is impossible. I wished sincerely to come at the truth, but on which side it lay I was uncertain. I was far from my former friends, to whom I might unbosom myself; and I had no friend at hand, more likely to direct me right, or better informed than myself. What my former friends would think of me, should their expectations be blasted respecting me, weighed on my spirits. All my friends here, I was aware, stood opposed to me on the point in question; and all sects were agreed in condemning such as embraced this doctrine. All these, and other things I could name, produced a state of mind for months, which I hope my greatest enemy may never experience.

bers of the Magazine in which both series of letters appeared, were sent him at my request and expense; but still no answer was given. At the close of the second series, he merely sent a brief note for publication, urging his want of time, and dislike of newspaper discussions, and declining all compliance with my request. Thus ended my efforts to avoid my present opinions, if they are indeed wrong.

What was next to be done, was a subject of no ordinary feeling and reflection to my mind. I saw no other alternative, but either to quash all my suspicions or gird myself to the task, of entering into a full and extensive examination of this subject. The latter I preferred, and after arranging something like a plan of investigation, set myself in good earnest to go through with it. My first and second Inquiries, and three Essays, are the result of my labours, which I understand Mr. Morrison sent you. I wished to examine the whole ground, before I announced any change of opinion; nor did any person know what was passing in my mind, or the labours I had subjected myself to, until near the close of them. I anticipated attack, and wished to be prepared for it. Towards the close, a constant hearer of mine read my letters to Mr. Stuart. He is an intelligent man, of a liberal education; and he asked me, if I did not write these letters. As I must now either dissemble or confess the fact, I chose the latter, but requested that nothing might be said until my investigations were completed. Nothing was said; and in in a short time after, I announced to the church my change of opinions. Some of them soon became my foes. Others of them, with the person just mentioned, have considered calmly what I had to advance, and have embraced my opinions.

At no period was I dependant on the church for my living, but procured this by store-keeping, so that my leaving the church, and change of opinions, did not affect me in this. The most of my books were written, and my investigations carried on, in my store at my leisure hours, which may disarm severe criticism as to their execution. Since, I have had no charge of any church, but have preached as opportunity offered. I do not wish to settle over any people, but to devote my time to further study of the Scriptures. My means of support, under all this, have been very limited, yea, what many would call *scanty*. I

have had eight children, five of whom are yet alive, and they, together with my wife, compose my present family. Hitherto I have been provided for; and amidst all the cares, and perplexities, and changes through which I have passed, if my afflictions abounded, my consolations have also abounded. I have given up my business, for I found it a losing concern, as English goods-selling is a business here much overdone. What I shall now engage in for my future living, I find it not easy to determine. I wait for divine providence to point out my path, for, as an honest man, it was not my duty to go on in business at other people's expense. Such is a brief sketch of my past life, and the history of my change of opinions. It only remains to say in brief what these now are.

It has been already noticed, that after I came to this country, I became a Baptist. On this point, I have seen no reason to change my opinion. It has also been hinted at, that I renounced the doctrine of the Trinity. I am increasingly convinced, that the doctrine of three persons or beings in one God, has no foundation in the Bible. Some time ago, I wrote a series of Letters, published in the Universalist Magazine, showing that the *Spirit of God*, or *Holy Spirit*, means the power or influence of God, and has no reference to a distinct intelligence from the one living and true God.* As to Jesus Christ, I believe that his life, wisdom, power, and all he possessed, he derived from his Father and our Father. As to the *nature* of Jesus Christ, or even God himself, I consider as an idle speculation. What the Bible reveals, and what we are concerned with, is their *character;* and surely this is not a *mystery.*

(To be concluded in our next.)

* In these Letters, all texts where *ruh* and *pneuma*, rendered *spirit* in the common version, occur, are classed and considered. The phrases Spirit of God, Spirit of the Lord, Holy Spirit, &c. are particularly examined. I had noticed in the course of the controversy between Trinitarians and Unitarians, that very little was said by either of them respecting the divinity and personality of the Spirit. This examination was undertaken entirely for my own satisfaction, when my mind became shaken on the doctrine of the Trinity. It ended in the most perfect conviction, that if there were *two* persons in the Godhead, there was not *three*. I do not see how any candid rational man can come to a different result, who will take the trouble to examine the passages.

To the Editor of the Christian Pioneer.

Cork, August 1829.

Respected Sir,

The following original and eccentric document fell into my hands at the time of its publication, which was June 1828. I beg to forward it for insertion in your most useful Journal. I think it an excellent specimen of the consequences attendant on driving absurdity in theological notions to its extreme result. In mathematics, this process is well known, and has given name to one kind of argumentation; how far it may be fair to apply this method as a test of religious truth, I am not prepared to discuss, but, certainly, if the orthodox theory of the matter in question be true, the deductions made from them must be admitted to be correct. The document alluded to, is as follows:—

"NOTICE.

"On next Sabbath, the 15th June, a Strange Man will preach in the Old Baptist Meeting-House, Marlborough-Street, Cork, on particular subjects: Who is the preacher?—What are the subjects?—Come and hear!—Compare and reflect!! Among other things, it will be proved, that Devils pray, and their prayers are heard!!!—while a follower of Christ prays, and his prayer is rejected!!!

"Service to commence at Half-past Eleven o'clock, forenoon, and at Six in the evening.

"*N. B.* No particular Collection.

"Bolster, Printer, Cork."

This strange man did preach, and illustrated the first part of his argument, from the case of the Devils being permitted, at their own request, to go into the herd of swine, and also from Satan's having got leave to torment Job! The second clause, he proved by a detail of the poor result obtained for his own prayers, and for those of Apostles like him. This man's hand-bill gave great offence to the orthodox here; but if they believe, as he does, literally in a semi-omnipotent, omnipresent, and omniscient Diabolical Spirit, they are, with him, on the horns of the dilemma which they adopt along with him; and it is not very obvious how they can resist his conclusions given above.——I am, Sir,

With admiration of your exertions in the cause of truth,

R. D. (R.)

The Wealth of the Church.

It may not be without its use, to apprize the public of the good things that are connected with St. Paul's Cathedral. To begin with the Bishop:—The Chair of the See of London is fixed in the Cathedral. The income of it averages from £15,000 to £20,000 per annum, with a prospect of great increase at no distant period, from the falling in of building leases; for, within twenty years from the present time, the *annual revenue* of the bishopric, will, it is said, exceed £100,000. There are two superb houses in St. James' Square and Fulham, and at least thirty manors, together with good but not very extensive patronage. Surely this is a *little* too much for a successor of the Apostles. Much complaint, and justly, is made of the miserable stipends on which the working part of the clergy have to eke out a miserable existence. And there are those who think, that a part of the immense revenues of the Bishop of London, might be advantageously employed in augmenting the salary of the poor half-starving curate. This we must not, however, expect from a sense of propriety on the part of the Bishop: nothing but the law of necessity will induce him and his brethren on the Bench to spare of their superfluity, that others may have whereof to eat.

The Dean is next in rank. A good town-house, and a revenue of many thousands, per annum, are attached to this dignity: the service required, very small. Then follow the Residentiaries. They are a set of very comfortable priests, living in snug houses, in their quiet retreat in "Amen Corner," enjoying about half the emoluments of the Dean, that is, £3000 per annum, each. The Prebendaries are numerous, but with various incomes. Dr. Percy, the cousin of the Duke of Northumberland, who is also Bishop of Carlisle, and half-a-dozen things besides, receives some thousands a-year. The duties of the Prebendaries, as well as those of the Residentiaries, are chiefly performed by *three-and-sixpenny substitutes!* The Chancellor, Precentor, Treasurer, &c. &c. have all fat births, and little work. The Minor Canons are the next. They are poorly paid, till they become entitled to the patronage of the Church, in which are found livings as high as £2000 a-year. Some years ago, they found a substitute upon still cheaper terms than their superiors, who pay 3*s.* 6*d.*

It is their duty to perform the early service in St. Paul's Cathedral. Reluctant as they naturally might be to leave a warm bed for a cold church, they engaged a miserable minister, who, for *ninepence* a-morning, read the prayers! Of course, the other inferior officers are badly paid. These are the Vicar's Choral, Choristers, Vergers, &c.; but they tax the public, by disgracefully extorting money from the spectators of the Cathedral and its national monuments.

We have given our readers a specimen of the riches wasted in the Church. In every Cathedral, similar abuses prevail. But how fare the working Priests? With the enormous revenues of the Bishop of London, and other dignitaries of St. Paul's, let our readers compare the following statements, supplied to us by writers both of and for the Church. There are 3,589 parochial benefices, not exceeding £98 per annum; there are 4,809, without fit habitations for the residence of the incumbents; and there are more than 1000 livings under £60 per annum, and 442 under £30! And how many hundreds of *Curates*, with but half-a-belly full, it is not easy to say. Turning from the Church, let us ask what is the condition of the poor—of the poor, for whose support *one-fourth part* of the property of the Church was originally given? Hundreds of thousands are on the edge of starvation. Is this just? Is this what we might expect in a Christian country? Is the conduct of the Church dignitaries, the conduct recommended in the Gospel? If not, why are such things? The answer is plain. The people are to blame. It is in their power to put an end to such iniquities—it is their duty—it is their interest to put an end to such iniquities. The voice of the people, is the voice of God—it is irresistible.

We request our readers' attention a little longer. The annual emoluments belonging to the English and Irish Church, are greater in amount than is the sum of *all* the salaries of *all* the ministers of *all Christendom* beside! £8,896,000, it has been computed, are annually received by the English and Irish clergy! Who, not being a sharer in these riches, and made of flesh and blood, can hear such a statement, without crying, shame, shame? But those who profess themselves of the Church of England, are only a portion of the inhabitants of these kingdoms; of the professors, thousands are not hearers, and yet the professors are estimated at the low number of 6,400,000; while the professors of all other denominations, amount to

14,600,000; and, while fourteen millions and a-half have the ordinances of religion administered to them, at least as well as the professors of the Church, for £1,024,000, the cost of the religious provision for six and a-half millions, is, nearly *nine millions of money!* Out of this enormous sum, the Church of Ireland, which has, for professors, only 400,000 people, takes no less a sum than £1,300,000; that is, more than is expended in the religious education of all the professors in the kingdom besides, excepting those of the Church—more than is expended for fourteen millions of hearers! In France, the number of hearers is estimated at thirty millions, and for these—*for* 30 *millions, not so much is expended as for* 400,000 *in Ireland!* In the United States of America, 9,600,000 persons are taught for £576,000; that is, nearly ten millions of people are taught for half the sum consumed in Ireland, on the instructors of 400,000 Protestants! Add to all this, that it is notorious, that, in the majority of cases, the work of the Church is ill done, and done worst where most is received. It is a fact, *the English Church is best paid and worst served, of any Christian Church in the world.* How long, my countrymen—how long shall these things be?

G. C. S.

Sonnet.

Brightly, oh brightly shines yon silver star
On the dark bosom of the dappled clouds!
Oh, surely 'tis some lovely harbinger
Of happiness; for, see—*no* darkness shrouds
Its lustre bright! Often I've fondly thought
That those fair gems which light the vault of heaven,
Are happy regions, where the bless'd have sought
That rich reward which to the good is given;
And as I've gazed upon their sparkling forms,
I've fancied, in my fever'd joy, my sight
Had met *their* glance, who, sever'd from the storms
Of sorrow, breathed the air of pure delight!
Oh grant, kind Heaven! be mine indeed the lot,
To gain a resting-place in such a spot.

May, 1829. R. M. T.

The Detector.—No. 2.

"If there's a hole in a' your coats,
I rede you tent it,
A chiel's amang you takin' notes,
And, mind, he'll prent it."—*Burns.*

"Oh, an you talk of conscience, I must have mine eye upon you."—
Shakspeare.

THE Committee of the Glasgow City Mission lament to the subscribers, in their Report, that their efforts are met so commonly by the doctrine of God's universal love! Their lamentation is my rejoicing. It is a symptom, I would fain hope, of the improving moral health—the theological purification of the public mind. Representations of a Deity "almighty to curse, powerless to bless," have long enough cast their withering shade over the best feelings of humanity; the demoralising tendency of unconditional election, and imputed righteousness, have for years been too visible. It is time that brighter views should pour their cheering light into human dwellings, and that man, discarding the idea that his nature is corrupt and loathsome, and more truly deeming that it is capable of indefinite improvement, should feel impelled to exhibit the image of his Maker reflected from the human intellect, and the Creator's ways justified to his creatures, in the confident persuasion, that he is, in all his dispensations, a friend and Father.

It is not to be expected, however, that such a revolution of opinion should occur, without a struggle; nor is it to be looked for, that the advocates of a gloomy and terrific superstition, should willingly let go their hold over the fears and prejudices of the people. Instances may naturally be expected, of those who, from long habit of "dealing damnation round the land," still wield the once more fearful weapons of menace and denunciation—who, unmindful of the signs of the times, yet expect to stay inquiry, by hurling the thunder-bolts of ecclesiastical wrath, and to uproot what they call error, by committing to the flames, not the body (that day is past) but the works of the heretic. Persons who grieve that the glorious truth, "God is Love," should be gaining a more prevalent faith, cannot be expected to entertain very correct notions as to man's rights, nor to be very scrupulous as to man's feelings or man's property. I was not, therefore, surprised to learn, that one of the City Missionaries (by

name, Mackenzie), should, when visiting a supposed misbeliever, and attempting to turn him from his errors of faith (of errors of conduct I believe he could not convict him), should have his intolerance raised to a tolerable pitch. Nor, that when in the midst of the argument, and when excited by heretical pravity, and especially when the heretic produced Yates' Vindication of Unitarianism, that the zealous and heated missionary should attempt to put the hated, corrupting book in the fire! 'Twas but another version of the old story of bigotry. Calvin burned Servetus; and the disciple would have given the like fate to the work which advocated a similar faith to that which the learned and amiable Physician gloried in and adorned. The end to be accomplished, was the same—the number of the century alone made the difference as to the means. In the scuffle, however, the boarded cover was torn off, but the book was preserved from the flames! Such is intolerance in all ages. Violation of decency, and destruction of another's property, is not thought of, so that its unhallowed purposes are effected. Truly, there was some show of reason in burning a man's body for the good of his soul; but to burn a book, unless it were the only one extant—unless the whole edition were involved in the conflagration—nay, unless the mind which produced it, shared the fate of its intellectual offspring, is not more a robbery, than it would be an act of egregious folly—a fruitless and misspent toil.

On another occasion, the person visited was a female. I know not if it were the same Missionary; but, at any rate, it was one who preaches often in the city. After inquiries as to where the female attended, he attempted to frighten her, by calling Unitarianism "a damnable principle"—by asserting, that if she did not turn, she would be damned, and that Hell must necessarily be the portion of all those who held the same doctrines! On the woman expostulating with this Teacher of glad tidings—this proclaimer of the benevolence of the Gospel—that such language was unworthy of his calling, and at war with the example of the Saviour—that terror might keep some in the ranks of orthodoxy, and such dreadful denunciations alarm timid minds; but that it would have the contrary effect with any one who would not be bullied into the popular faith; the Missionary's ire was roused, and, in all the arrogance of the Vatican, he thundered out, "*You are*

a bad woman!" To this outrage on decency, to say nothing of the violation of all religion, which it evidenced, the female replied, simply, by asking the calumniator if he were a *good* man? Remembering his creed, his answer was, "I am not." On which she replied, "Then, in that respect, you admit we are equal." This silenced the Calvinist for a time; after which, he said he would take her out of hell, if she would let him! To which she in substance said, she would bide where she was, for, believing her faith to be the truth of God, she would rather trust in the love of that God whose mercy she had long enjoyed, than venture her futurity with him, whose conversation showed that his tender mercies were cruel.

I know not if these facts will be inserted in the next Report of the Glasgow City Mission; but surely they ought to be known. I cannot but think there are subscribers who would scout this intrusion into the sanctuary of domestic life—this insulting mockery of sacred things. To carry religious instruction and consolation into the humble abodes of poverty, is, undoubtedly, a righteous undertaking; but if that object be merely assumed as a mask to cover an abominable inquisition, then ought it to be resolutely contended against, and thoroughly exposed. What a heart-cheering contrast does the conduct and services of the excellent Dr. Tuckerman of Boston, Massachusetts, exhibit, to the scenes I have now sketched. The readers of the Christian Pioneer know, I believe, that he has devoted himself, as "a Minister at large," to the wants and moral education of the labouring classes in that city. In page 146 of the 3d Vol. an extract is given from his Journal. The two missions manifest the benevolent and anti-social tendency of the two opposing systems of Unitarianism and Calvinism: the one preaching peace, the other damnation; the last bringing confusion, discord, and outrage into the dwellings of penury, and the first persuading to endurance of calamity, soothing the afflicted spirit, and enlightening the way of suffering widowhood, through the dark valley of the shadow of death.

The sayings and doings of intolerance, are not confined either to the city; the pestiferous breath of the monster pollutes the country also. Confined and cabined in by the murky walls of a crowded population, witnessing the degradation and misery of thousands, visiting midst scenes of moral contagion, and beholding objects in whom "the

human form divine," is scarcely to be recognised, there may, perhaps, be some palliation found for the indulgence of gloomy views of human nature; and actual depravity may lead the imagination to reveries of original and birth iniquity. "God made the country, man made the town." And amidst scenes of nature's loveliness, bearing the impress of the grandeur and benovolence of the Creator, scenes on which any thing but "cursed" is inscribed, it is a shame to libel man and defame his Maker, by holding opinions, which, in fact, do both. A feeling of disappointment is experienced, that there Calvinism should uplift its uncouth visage, and that human fanaticism should mar the moral harmony which breathes from nature's beauty. On Mr. Harris's late missionary tour, he appointed to visit Tillicoultry, a small town beautifully situated at the foot of the Ochil Hills. The friends of scriptural inquiry in the place, applied for the use of a school-room in which the preaching might be held. It was not the Parish School, but another which had been built by subscription, and towards which those friendly to Unitarianism had contributed. The application was refused by the Preses, and a meeting of the subscribers called, specially to decide the question. At this meeting, Mr. Browning—an instructor of youth, a Minister among the Dissenters, strongly condemned the Unitarian opinions—would willingly grant the use of the School to all classes but the Unitarian! and whilst avowing himself an advocate for free inquiry, and knowing that every individual who subscribed to the building, was promised equal privileges, declared he would protest if the Unitarians were allowed, for one night, to hold their worship within its walls! When Mr. Browning had concluded his remarks, he was about leaving the meeting, on which he was called on by those whose faith he had maligned, to remain, whilst they showed that he had been misrepresenting Unitarianism, and was, in fact, likewise ignorant of the fundamental doctrines of his own creed. Regardless of this claim of equity, this advocate for free inquiry, this supporter of individual rights, left the room, well knowing, I conceive, that his departure would be the signal of confusion. A great hubbub instantly arose. The Unitarians were denied a hearing, and the matter quickly settled by the larger party crying out, "All who are against the Unitarians, come to this side of the room." Bigotry blinded their understandings, in this their denial

of justice to their fellow-subscribers, and caused them to violate, in their persons, the charities of social life, and to set at nought the reasonable wishes of those against whose characters they could not find any occasion, except concerning the law of their God.

Such intolerance is disgusting, but it is only the natural and necessary fruit of the prevailing creed. When the Dissenters of Tillicoultry hear the preacher declaring, "All who believe not that the Eternal Jehovah died upon the cross, I debar from the sacrament," is it surprising, that they should deem those on whom the ban of the Church is thus passed, as unentitled to the privileges and courtesies of social life? It is this intolerance of feeling, which is among the most odious characteristics of the popular theology. People will surely one day learn, that "Glory to God in the highest, peace on earth, good will amongst men," cannot be effected, whilst human creeds estrange men from each other's hearts—whilst the pure milk of the Word is changed into the waters of Marah, and a peculiar faith is accounted more worthy than a righteous life. It is against such feelings and views, that all good men should battle, for they diminish man's happiness, and tarnish heaven's honour. One consolation, indeed, there is, amidst the wanton freaks of human bigotry, they tend to open men's eyes to the mental slavery under which they have so long been prostrated; they will produce, some time or other, a re-action which will snap in sunder the chains in which City Missionaries, and Dissenting Priests, and Church Establishments, would enthral the human soul: gospel truth and gospel liberty will make glad the minds and hearts of God's creatures; and then will that man be esteemed false, however rigid or orthodox his creed, who manifests not his love of God, by loving his brother also.

Mr. Browning admitted, in an after conversation, that the conduct exhibited by the orthodox at Tillicoultry, would tend to promote Unitarianism. I trust, that, in this respect, his anticipations will be realized. At any rate, I am informed, that, notwithstanding the bigotry manifested, and the highly excited and almost exasperated feeling evidenced on Mr. Harris's arrival in the town, and the strenuous efforts made to keep people away, yet he preached two succeeding week evenings, to good and attentive audiences. On the second night, those friendly

to scriptural inquiry formed themselves into a congregation, and assembled for the worship of the One True God the Father, in the name and as disciples of the Lord and Saviour Jesus Christ, on the following Sunday. Their meetings continue with prospect of success; but whether their numbers increase rapidly or not, the small society will be sustained by the consciousness, that they are striving to worship in spirit and in truth, the great and gracious Father of all; they bow not in Rimmon's temple—they attend not a worship which their understandings reject, nor countenance a faith which their hearts abhor. The readers of the Christian Pioneer, with all who prefer freedom to bondage, and value Christian integrity before time-servingness and expediency, will unite their prayers for their increasing knowledge, comfort, and happiness—for their firmness, tempered by mildness, and their faith evidenced by their good works, with those which are offered up to the Great Being, for whose honour and glory they have associated, by their faithful friend, ARGUS.

The English Unitarians and the Marriage Question; a Conversation.—No. 1.

[WE received a portion of this conversation some time since by the post. It was inserted in our last Number. We have now forwarded to us the whole of the Conversations, and shall gladly insert them. Though on this side of the Tweed we are happily exempt from the evils which press on our English brethren in the marriage service, and have no Athanasius barring the door of entrance, yet we feel not the less keenly the degradation to which our friends are exposed, and shall willingly co-operate in their endeavours to free themselves from the house of bondage. We, of course, resume in continuation from the last Number, p. 10.—*Edit.*]

To vindicate the cause of justice—to teach oppression righteousness—to animate suffering conscience—to awaken apathy to zeal—to arouse inconsistency to uprightness—to inspire timidity with courage—and to recall sinful conformity to holy fidelity,—the following Conversations are presented to the public, through the medium of the Christian Pioneer. May the blessing of the God of truth accompany them! Amen.

AN ENGLISH UNITARIAN CONVERT.

L. You do not bow down to any objects of worship that have no warrant in the Scriptures; it is all delusion. —*P.* To what, then, do we bow down: to God, or to man?

L. To neither.—*P.* To neither! that is wonderfully strange.

L. Strange as it may appear, it is no more strange than true: you bow down to the authority of the law.—*P.* Indeed! I am at a loss to believe you serious. You would never contend, for a moment, that the law possesses a power inherent in itself. The power of the chief magistrate, is the authority of the law; and if it be to this that we bow in the ceremony, it is to the authority and power of man.

L. Well; and if it be so, should not the chief magistrate be obeyed?—*P.* Doubtless he should, in things that are proper.

L. And do you not say, that it is proper that there should be a law respecting marriage, and a certain form for people to go through, when entering into the marriage state?—*P.* Most certainly; but it should be such as all may conform to, without violating their consciences.

L. I admit it, abstractedly considered; but people have often very fanciful scruples, and were we to have a law for every little fastidiousness of conscience, our statute-book would be ten times the size it is.—*P.* This, then, brings us again to the point from which you have deviated—the Marriage Ceremony, as it operates with regard to Unitarians. You have admitted, that we ought not to obey man, in things that are improper; that is, such as do violence to the conscience. Can you, then, as a conscientious Unitarian, conform to Trinitarian worship? or, in other words, can you worship three distinct beings or persons, when you believe that there is only one proper object of worship? Can you worship a God the Son, when you believe him to be a man approved of God? or a God the Holy Ghost, when you believe it to be the Spirit, or divine influence of God?

L. Certainly not. The worship of the Spirit, as God, is, in my opinion, no more justifiable, than the worship of the attribute of wisdom, power, or goodness, as a God; and the worship of the Son, is expressly forbidden by the Son himself. "In that day ye shall ask me nothing." Jesus Christ has taught us, that "the Father is the only true God;" he has directed us to worship only the Fa-

ther; and he has assured us, that the true worshippers are those that worship the Father in spirit and in truth. But still, I may be present where Trinitarian worship is offered up, and yet not engage in that worship. And if the marriage service be a religious service, and Trinitarian worship, it would not follow, that I gave my assent to its doctrine, or took part in its devotion, though I conformed to it as the law of the land.—*P.* You began with great candour, but you ended with a complete fallacy, or I am very much mistaken. That the service is a religious service, is clear, from its being found in the Common Prayer Book; from its containing prayers; and from its being performed in a Church, at the altar, and by a clergyman in his sacerdotal robes. That it is Trinitarian in its character, is evident, from the words "Father, Son, and Holy Ghost," and "God the Father, God the Son, and God the Holy Ghost;" which latter words explain the former, and show the sense in which they are used. And, that the parties are required to join in it, is manifest, from their being ordered to kneel; which, in a religious service, is doubtless an act of worship—whether sincere or not, is best known to Him who searcheth the heart. Besides, if the parties themselves do not engage in it, who then do? It is solely on their account that it is performed; for, if they did not present themselves to the officiating minister, for the purpose of being married, there would be no service at all.

L. But still, I do not see that you are obliged to give your assent either to the doctrine or the worship. You conform to it as a civil requirement and a civil law. You have your own thoughts, and the clergyman has his. And why should it disturb you, if he pronounced a blessing upon you, in the name of three stocks, or three stones, or three reptiles?—*P.* That the service answers the end of a civil compact, I readily admit; but it is in itself distinctly of a religious character. You are required to kneel while prayers are offered up, and it is solely on your account that they are offered up. You kneel, it is true, by the authority of the chief magistrate; but it is not to him that you kneel, but to the Trinity. The act is a religious one —either in sincerity, or mere semblance. If the former, as a Unitarian, you abjure your faith. If the latter, you are guilty of simulation. It is not what we may wish to think of a ceremony, or what we may wish to persuade ourselves to think, that makes it either this or that; but

what it is in itself; and when we conform to the ceremony in question, it is in the sense in which it was compiled, and in which it is declared to be used in the Church where it is performed. "All *positive duties*," observes a celebrated divine, "or duties made such by *institution* alone, depend entirely upon the will and declaration of the person who institutes or ordains them, with respect to the real *design* and *end* of them; and consequently to the due *manner* of performing them." It was argued by one of the Bishops, the present Bishop of Bath and Wells, that "every one was at perfect liberty to affix what meaning he pleased to the words;" when it was very properly replied, by the late Archbishop of Canterbury, that "he had heard it said, with great surprise, that the words might be used by the minister in one sense, and received by the parties in another. What was this but to encourage prevarication, and a simulated assent to doctrines which the parties did not believe?" As to a blessing being pronounced in the name of three stocks, &c. you, perhaps, would feel no scruple at receiving such a blessing. But supposing that these three stocks, &c. were each invoked separately as *gods*, to bless you, and you, at the same time kneeling, in the posture of devotion, would you not think that you were doing wrong, and countenancing false worship?

L. In such a case, I perhaps should; but this is very different from the case in question. There are no stocks, or stones, or reptiles invoked as gods, in the ceremony under consideration; and this part of your argument at least does not bear upon the point.—*P.* I know there are no such deities recognised by the service in question; but are there not gods recognised that you do not believe to be Gods? And if so, do you not, by engaging in it, conform to, and countenance what you believe to be false worship?

L. I do not conform to any thing of the kind; and therefore I do not countenance any thing of the kind. I obey the law of my country in regard to marriage, entirely in a civil capacity. I divest it of the dress which forms have wrapped around it, and view it simply in its essence, as a civil obligation; and in this light only do I conform to it.—*P.* If it were as easy to change its character, as to speak the words, your position would be tenable. But, as no saying it can alter it a single iota, all your sayings must be utterly in vain. Galileo, from the terror of persecution, denied that the earth revolved; but it still moved on as

before, notwithstanding his declaration; and it would have moved still, had he believed his own words.

L. But does not the Apostle Paul say, that "he that regardeth the day, regardeth it unto the Lord; and he that regardeth not the day, to the Lord he doth not regard it?"—*P.* Yes, but he never dreamed that by saying so, he could convert day into night. All that he meant was, that a regard to the approbation of God, may equally influence persons of opposite sentiments; and that all who are actuated by such a motive, will be graciously accepted of God.

L. That is all that I require in the present case; I ask, I wish for no more; grant, that the approbation of God should be our rule of conduct, and that we are perfectly safe when we follow it, and I am quite satisfied that I should not offend God by conformity to the marriage ceremony, Trinitarian as it may be supposed to be; for I should submit to it as a civil regulation, necessary to preserve the purity of public morals, and therefore with a view of doing that which is best and most pleasing to God. —*P.* But don't you know, that the Apostle disclaimed the doctrine of doing evil that good might come; and that, when he and the rest of the Apostles were charged with acting on such a principle, they were slandered.

L. I do not admit that I am doing evil, in pursuing such a line of conduct, and therefore your argument, founded upon the Apostle's words, cannot apply to my case.—*P.* What! is it right, then, to acknowledge more gods than one? Is it lawful to bow down to them, and serve them? You say, "To us there is but One God," and that this One God is "the Father"—that "the Father is the only true God"—and that "the true worshippers must worship the Father, in spirit and in truth." These things you assert, and know full well. How, then, do you act consistently with them, when you engage in worship addressed to two other objects as gods, besides the Father? It is really weak to say, that you engage in it, and that you do not engage in it. But it is more than weak to say, that though you give an outward assent to it, yet you inwardly condemn it. You have quoted the Apostle Paul, with evident satisfaction. I also will quote him, and perhaps more to the point. He says, "To him that knoweth to do good, and doeth it not, to him it is sin."

L. Well, where is your point? The words have not the most distant application to me, or to the arguments which I have advanced. I do, I have affirmed what I believe

to be best, under all the circumstances of the case; and therefore it cannot be said of me, that knowing what is good, and doing it not, I am chargeable with sin, because I *do* it.—*P.* I should be exceedingly sorry, to bring any such charge against you, or against any body else. Nevertheless, it might be well, if all would seriously examine themselves by the principle which the Apostle here lays down. If I were to urge it with some degree of earnestness, upon the whole Unitarian body, in reference to this subject, perhaps it would appear, that all had not been done so well as it ought to have been; and, probably, there would be found much cause for self-reproach.

L. But you are not, I hope, going to sit in judgment on a whole denomination. This would indeed be an assumption of power, which belongs not to man; and the individual who might be guilty of it, would justly merit the reproof of our Saviour, "Judge not, that ye be not judged."—*P.* Don't be too hasty in your conclusions, lest *you* should judge. I do not intend to do any thing of the kind. But I would remind you of a few facts, which you appear to have forgotten, and which may assist you and others to judge yourselves.

(To be Continued.)

THE CHRISTIAN PIONEER.

GLASGOW, *October* 1, 1829.

THE special Meeting of the Synod of Ulster, was held at Cookstown, on Tuesday, August 18. The Assembly was not so numerous as usual; most of the individuals who object to the inquisitorial overtures of the Synod, being, by general agreement, absent. The motives which induced the friends of Christian liberty not to appear at Cookstown, were, their love of peace, and the desire that the spirit of benevolence might not be outraged by personal bickerings. And peace we value, and the benevolent temper of the gospel would we ever cherish: but there are better things even than peace, particularly than peace with error, truce with corruption; there is Christian freedom and Christian truth —just views of the character of the Almighty Father—heart-cheering sentiments of human nature. If these can be held, can be disseminated, and at the same time peace with our brethren be maintained, it is well; but held they should be, spread abroad they ought to be at any risk, at every hazard. It is a strange and inconsistent idea to suppose, that the glad tidings of salvation, mental emancipation, and the claims of a Father to the

love and adoration of his creatures, cannot be advocated, excepting with personalities, odious and disgusting. Surely we may hate the error though we love the man who embraces it, and may earnestly contend against doctrines, whilst we respect and esteem the individual who holds them. "The intelligent inquirer" admirably observes Dr. Southwood Smith, in his invaluable treatise on the "Divine Government," "will have made but little progress in his religious investigations, before he learns the necessity of distinguishing between rectitude of character and excellence of system, between the malignant tendency of a creed and the benignity of the heart which embraces it. Neither justice nor charity can exist, unless this distinction be constantly kept up, and it is because it is so seldom made, that justice and charity are, among theologians, scarcely any thing but a name." And surely justice and charity might have been evidenced in the language and actions of those who uphold the Bible in preference to the Westminster Confession, even though their opponents, whether in words or conduct, violated them both. In that spirit of freedom for which our friends contend, we must, therefore, express our convictions, that in absenting themselves from the meeting at Cookstown, they did wrong. They missed the opportunity, which to them, probably, may never again occur, not indeed of converting the Synod from its errors—we expect not grapes from the bramble-bush nor figs from thistles—but of vindicating in that Assembly the sacred principles of Christian truth and freedom—of rendering bigotry odious, if not ashamed—of enlightening the public mind—of allaying, if not removing public prejudice—and in spreading abroad, by means of the Press, those sacred principles which they deem worthy of all-acceptation. Now, motives will be imputed to their conduct, which could not, in that case, have been assigned. A minority they would still have been, but it would have been a minority to whom public sympathy would more generally and strongly have attached. Whilst separated by intolerance from scenes in which they had once delighted, and from friendships which they had formerly enjoyed, they would have had this for their consolation and encouragement,—that the testimony which they uplifted in the hour of separation, was for charity, justice, liberty, and truth; that testimony would have made thousands think; the progress of liberality and kindly feeling would thereby have been advanced, and it would have consecrated their motives and objects in the minds of all who wish well to the purification and enlightenment of humanity.

As the case of Mr. Ferrie mainly occupied the attention of the Synod when met at Lurgan, and as it was fully reported in our third volume, p. 430–452, we notice the resumed proceedings respecting it first.

The Committee appointed at Lurgan, to inquire into Mr. Ferrie's religious opinions, gave a report of their proceedings. Several letters were read from certain Ministers and Professors in Scotland, in reply to applications from the Committee, but none of them contained any positive information. Letters were also read from Mr. Ferrie, in which he stated that he was most anxious

to give every explanation, and as he "had never knowingly preached any thing contrary to the doctrines" contained in the Westminster Confession of Faith, he was ready, as the most likely method of giving general satisfaction, "again to subscribe it, as an evidence that he still believes it to contain the doctrines of our holy religion." In consequence of this, the Committee resolved, that "the proposal now made by him, solemnly to renew his subscription to the Westminster Confession of Faith, appears so reasonable, that we recommend it to be accepted, provided it be done in a satisfactory manner, in presence of Committees from both Synods," (the Synod of Ulster, and the Reformed Presbyterian Synod.)

We feel impelled to place in juxta position with this voluntary offer, as John Milton has it, to "subscribe slave, and take an oath withal, which unless he took with a conscience that would retch, he must either strait perjure or split his faith," the following language and act of the Rev. William Porter, the Clerk of the Synod. Mr. Porter rose, but it was some time before he could obtain a hearing. The Moderator and many of the members attempted to persuade him from addressing the house, anticipating what he was about to say; and begged him not to come hastily to any determination, but to let the Synod judge. It is now, said Mr. Porter, rendered necessary, by what has fallen from some gentlemen, that I should state to you clearly my own determination. The present is not a convenient time for you to choose a successor to me in office, and I am anxious to prevent any embarrassment on my account. I shall, therefore, during the ensuing year, discharge the duties peculiar to my situation, with as much zeal and attention as I ever did. I shall attend your next meeting, and read your Minutes. I shall give every facility in my power to the man whom you may appoint to succeed me; and I shall then retire from my situation as your Clerk. To me the emoluments of my office are a matter of some consideration; but, under existing circumstances, I must endeavour to live without them. The God in whom I trust will support me through the difficulties of life. Confiding in him, therefore, I shall thankfully resign my situation into your hands; for it is not possible that I should continue from year to year, hearing those principles abused, which I most conscientiously hold, and those opinions, which I believe to be founded on the Word of God, characterised by the worst of epithets.

"Look on this picture, and on this." We confess we do look on them, with mingled feelings of melancholy and exultation. The dispute respecting Mr. Ferrie, has been repugnant in all its aspects; the attack and the defence we have alike disapproved, with the exception of the admirable, manly, and Christian reply of one of the Managers of the Belfast Institution—Dr. Thomson. That was worthy of the spirit and views of one of its earliest advocates, the late Dr. Drennan. Even Mr. Montgomery, we presume, from being "unduly moved" by the "cunningly devised fables" of Mr. Cooke and others, lost sight of the true grounds of defence, and deviated into personalities, in which he should have been

aware he had no chance with his opponents. How triumphantly might he have vindicated the election of Mr. Ferrie, not alone on the grounds of superior qualification and testimonial, but on the laws of the Institution, which require from the Professors a pledge, that they will not inculcate their peculiar theological views on the minds of the students. How might he have appealed to that liberality, whose latent flame may be lighted up in every human breast, and have protested with all the force of his manly and indignant eloquence, against the Presbyterian inquisition, that would attempt to "probe the breast" of any individual. What a glorious opportunity was it, of vindicating rational and scriptural views of man and God, and of showing that an anti-Trinitarian, was, above all others, from the very nature of his faith, the best qualified to teach rational, clear, and enlightened views of mental and moral Philosophy. But instead of this, we had assertions as to the impropriety and injustice of supposing a man to be heterodox, who had once signed an orthodox creed, and had been Chaplain to a Scottish University, although, if Mr. Montgomery's former Synodical speeches were correct as to the facts he stated, there was in the supposition neither impropriety nor injustice. And if newspaper reports speak true, we had also the strange assertion, given, too, as an appeal for orthodox forbearance, that if Mr. Ferrie were proved to be a Socinian, it would injure his reputation, and blight his prospects for life! We marvel much that Mr. Montgomery did not recollect, that though Scotland and Ireland should so far set their faces against any conscientious inquirer, as to cast him out of their synagogues for imputed Socinianism (we should have named it Unitarianism, for Socinianism has no existence), yet still England and Wales were open for an honest man, and the broad continent of America spreading forth her ample bosom, a refuge for oppressed and persecuted conscience. We know, too, that Scotland, and, perchance, even calumniated and ill-used Ireland, would afford a livelihood to so fearful a heretic; and, at any rate, conscience must be obeyed and truth advocated. The consequences may safely be left to a higher and better power than man; and Mr. Montgomery himself, in the conclusion of his address to the Synod at Lurgan, never more truly re-echoed the voice of fact and of Christianity, than in saying, "*He that catereth for the sparrow, will not let the children of the sufferer for conscience' sake come to want.*"

We are not acquainted, personally, with Mr. Ferrie's theological sentiments. If his views on the comparative wisdom of Solomon and Adam, and on the principles on which man is accountable for his belief, be in accordance with the Westminster Assembly's Catechism, and be such as to satisfy the Professor of Divinity in the University of this City—if he "never knowingly preached any thing contrary to the doctrines" of the Confession of Faith, then may he, if so he choose, in good faith and honesty, offer again to subscribe it. But if, like "*If*," there be "*much virtue*" in that word "*contains*"—if like an individual of whom we have heard, who, on being asked if the Assembly's Catechism *contained* his belief, replied, "Yes, and a great deal more," the word be not

used in a similar sense—if Paley's equivocating chapter on conformity and subscription have been the instructor, and the man who could "not afford to keep a conscience" has been imitated, then are we furnished with another instance of the baneful effects of Church Establishments—of creed imposition; and our pity is excited, that a man of talent and benevolence should have degraded himself by the unholy sacrifice. How much more manly, how much more consistent with the principles of the Belfast Institution, to say nothing of the spirit of Christianity, would it have been in Mr. Ferrie, to have replied to the arrogant and inquisitorial inquiries of the Committee of the Synod of Ulster, "I have been elected to the Chair of Moral Philosophy, by the votes of the proprietors of the Institution—that Institution is open to all denominations—it is not sectarian, it is not bound down by creeds—the Professors are not required to be of one faith, but they are required not to teach their peculiar religious sentiments—I will strive earnestly and indefatigably to fulfil my peculiar duties—those duties relate to Moral Philosophy, not to Divinity—to the Bible, I willingly and cheerfully declare, that I adhere; but at the dictation of any body of men, and particularly at the command of that which has not elected me to the place I am called to occupy, I owe no allegiance, and cannot give up my individual judgment."

The present result of Mr. Ferrie's offer, was such as he might naturally have anticipated from the parties. He might have seen, that nothing but his absolute prostration, his giving himself up, bound hand and foot, soul and body, would satisfy such persons as Messrs. Cooke, Dill, and Carlile. There was evidently a bitter personal feeling, strong and exasperated disappointment, at the bottom of the whole matter. Though the Committee appear to have been willing to go through with this affair of subscription, yet not so the Synod. After a lengthened discussion, their decision was, "That the doubts of this Synod, concerning the orthodoxy of Mr. Ferrie, being still unremoved, our Committee be directed to continue their correspondence with that gentleman, and take such other steps as they may deem most effectual, in order to ascertain his religious sentiments and fitness for the office of Professor; that our Committee be empowered to act in conjunction with the Committee of the Reformed Synod; and that, in the event of the doubts of our Committee being still unremoved, they be empowered, in conjunction with the Committee of Theological Examination, to adopt such measures as to them shall seem meet, in order to provide instructions in Moral Philosophy, during the ensuing session, for the students of this body." The whole matter brings more forcibly to our minds, that Scripture, which cannot be too thoroughly learned, nor be too steadfastly adhered to, especially in religious profession and practice, "He who walketh uprightly, walketh surely."

We gladly turn from this melancholy exhibition of unholy passions, to the truly noble and disinterested conduct of Mr. Porter. Here is a sacrifice worthy of the purity of his faith, speaking volumes as to the integrity of his heart, the genuine soundness of his moral and religious principles. There can be no mistake here.

When a man prefers a peaceful conscience to easy circumstances, and gives up the bread which perisheth, for that bread of life which comes from heaven—when he thus binds himself to truth and liberty, albeit obloquy and privation follow the act of Christian heroism, to question the sincerity of the deed, or the integrity which dictated it, would, indeed, be madness. Justice is thereby done to our much defamed nature; even opponents honour such devotion to principle, whilst a grateful and generous sympathy is excited in all who have hearts to feel and understandings to comprehend the dignity of virtue, the moral honesty which worldly emolument could not bribe, nor worldly obloquy terrify.

The Remonstrants, in their Address to the Synod, state, "In our absence, you will naturally come more calmly to the re-consideration of those enactments of which we complain; and we are not without hope, that the issue of your dispassionate deliberations will be honourable to yourselves, favourable to the cause of Christian liberty, and conducive to the unity and prosperity of the Presbyterian Church." The following are illustrations of the expected calmness and dispassionate consideration, which were to mark the absence of heretical persons.

Mr. Cooke.—I think it would be wrong for the Synod to command the Committee to hold their examination, either in public or in private. It should be left to exercise its own discretion. It is not wise to expose an examination to the public gaze, where the object is to *probe the breast!*

Mr. Hogg (of Carlin).—If perfect uniformity of belief be aimed at, we should have a Committee who are themselves perfectly agreed. Now, I know some of the late Committee who are not Calvinists.

Mr. Stewart.—I hope he would not be understood to allude to me (*laughter*).

Mr. Hogg.—I have often expressed my very high opinion of Mr. Cooke; but as he states, that Arminianism concedes the essentials of Calvinism, I must say, that there never was a greater falsehood (*order*). I have no wish to use a hard word, but it is at least an untruth (*great laughter*).

Mr. Cooke.—If he merely means to say, that I have been guilty of an error in judgment, he is perfectly at liberty; but if he means to say, that I told a lie, I would call upon the house to prevent such language.

Mr. Hogg.—I do not intend to impugn his veracity. Now, I object to the appointment of a motley Committee. I object to the attempt to *probe* the bosoms, as Mr. Cooke says, of young men. I would apply to the congregations of the individuals, for their characters; for it generally happens, that those who are loudest in praise of themselves, are not the most deserving. So far as we attempt to probe the breast, we are grafting Arminian Methodism on Presbyterianism.

We think Mr. Hogg might have found a more fitting prototype. "The Conference" certainly has been no unapt scholar in the lesson and the practice of intolerance, as our friend Bernard Slater of Rochdale can testify, in relation to the late Joseph Cooke;

yet to "the Holy Inquisition" must be given the bad pre-eminence in the unholy and impious invention of *probing the breast.*

As a family picture of intolerance, what can exceed the following? Mr. S. Dill spoke at great length, in order to prove the *scripturality and constitutionality* of the overtures. He rebutted the charge of diminishing the authority of Scripture, as alleged by the Remonstrants. He charged the Unitarians and Arians with opposing the authority of Christ to that of Paul, and one text to another, in order to neutralize both; with stating that the Epistles are only to be taken as epistolary writing, not intended for the use of posterity.—Mr. F. Dill contended, that the Synod had fallen from the purity of their forefathers; and that it was more deplorable that Arians should be over the people, than that the Ministers should be spoiled of their goods.—Mr. Richard Dill, Senior: An unsound minister is a poisoned fountain, sending around noxious exhalations and death. I would rather leave an hundred ministers and their families to starve, than put an unsound minister over a congregation. Arianism is not Christianity. I will not say that an individual Arian is not a Christian; but I say Arianism is not Christianity! I am not sure that Arianism contains a single principle of Christianity, with the exception of the doctrine of the resurrection! I wish to be charitable; but as charity begins at home, I must say if Calvinism be Christianity, Arianism is not.

Truly, if this be the charity of the Dills, it both begins and ends at home; it is contracted by ignorance, it is narrowed by fanaticism. What fearful havoc does creed idolatry make with human feelings. How fervently should we pray for its extinction! how perseveringly and indefatigably should we labour that the prayer may be accomplished!

The overtures passed at the Annual Meeting of the Synod in 1828 were confirmed; the request of the Remonstrants against these overtures, that in the event of their being confirmed, a Committee of the Synod should be appointed to confer with a Committee of their number, for the arrangement of an amicable separation, was agreed to and appointed;—and thus is the Synod of Ulster given up to the promotion and the practice of intolerance. Ichabod, its glory is departed. But darkest clouds sometimes herald the bright sunshine. Murky and lowering present appearances assuredly are, but the blackness of bigotry may yet be displaced by the radiant beams of Christian benevolence. The fire, the earthquake, and the storm, preceded the still small voice. The bow of hope is even now spreading across the horizon. During the last Meeting, there was one who raised his voice for charity. And the elements of discord and disunion evidently exist among the now triumphant majority. It presents indeed to the superficial observer, a strongly knit phalanx, and it is headed by no mean and inexperienced leader; but we grievously mistake if Messrs. Magill and Dill, Hogg and Carlile, Elder, Stewart, and John Brown, will be found readily to submit to the order and subordination so essential to strict and regular discipline. They have cleansed the Synod, as they imagine, "of the

leprosy of Arianism"—may it be speedily cleansed of sectarian pride, pharasaical arrogance, and inquisitorial presumption.

The Remonstrants, in their address to the Synod, justly remark, "The question at issue between us, is not, as has been frequently asserted, *a question of doctrine:* it is not, whether Trinitarianism or Anti-Trinitarianism, Calvinism or Arminianism, be most accordant with the Word of God. Upon these points, we acknowledge a variety of opinion to exist, even amongst ourselves. The real subject in debate, therefore, is not the absolute truth or error of certain theological tenets; but simply this, whether the sacred Scriptures be a sufficient or an insufficient rule of faith and duty; whether the Ministers and Licentiates of the General Synod shall be permitted, without molestation or injury, to inculcate those views of Christian doctrine, which, in their *own consciences*, they believe to *be true;* or shall be required, under the penalty of the most serious worldly loss, to teach the opinions approved by a Committee of their brethren, no wiser and no less fallible than themselves, although they should believe those opinions to be utterly *erroneous;* and, finally, whether the people of the Presbyterian communion shall have *full liberty* to elect Pastors whose religious sentiments accord with their *own*, or be limited in their choice to such individuals as may have regulated their religious profession by the standard of *human authority.* We press it upon your serious consideration, that this is the *real* and *only* question at issue. *Absolute Truth* can be determined only by an *Infallible Tribunal;* but *Liberty of Conscience*, which is the divinely chartered right of every Christian, *may* be mutually conceded, and *ought* to be conceded in the fullest extent, by those whose theological views are most directly opposed to each other. Whilst, therefore, we are by no means indifferent either to the maintenance or extension of our own peculiar opinions, we desire to hold them in charity with all men; and, in conformity with our uniform practice, we shall never attempt to press their adoption upon others, by any authoritative or penal enactments." In the furtherance of these views of Christian freedom, of Scriptural inquiry, whether they ultimately lead to the adoption of our principles or not, we fervently wish those who have been driven from the Synod, God speed. We have all along stated freely and candidly, but we hope with Christian feeling, we are confident with real kindness of intention, our views of the proceedings and addresses at the various meetings. As men and as Christians, we love equallty and independence, and therefore entertain a keen suspicion of Church government and of all Ecclesiastical corporations, whether national or provincial, Episcopalian or Presbyterian. We are Dissenters, and in that character, as also as Britons, we protest against the *Regium Donum* which constitutes the Presbyterian Church of Ireland a demi-establishment, and, as it seems to us, violates every principle of rational and justifiable dissent. We are Unitarians, and rejoice in every circumstance favourable to mental liberty, and which promises an approximation to our doctrines, convinced as we are, that on the more extensive knowledge, and reception, and practice of that faith, is mainly dependant the improvement, purification, and happiness of mankind.

THE

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The English Unitarians and the Marriage Question; a Conversation.—No. 1.

(Continued from page 73.)

P. You will admit, I think, that the opinions of men are best known from their own words. And you will also grant me, that their actions should accord with their own expressed opinions. Unitarians, then, as a body, have approached Parliament, for the redress of a grievance. They have declared, in the presence of the Council of the Nation, and before all the people, that the Marriage Ceremony violates their consciences.—*L.* If you can prove this, you will gain much of your point with respect to them, but not with respect to me.

P. With respect to *both*, you should say. But, however, I think I can prove what I have asserted; and I will go upon facts. The Unitarian Association, the Representative Body of Unitarians, drew up a petition to Parliament, and recommended it to the adoption of the whole denomination; and, I believe, the recommendation was generally acted upon: the Repository says, "throughout the country." (M. R. vol. xvii. p. 320.) The petition states, that the present Marriage Service is "inconsistent, in several points, with the religious belief which the petitioners conscientiously entertain;" that it "imposes a burthen on conscience;" and that it is "repugnant in many parts to their religious principles." The petitioners are spoken of as "praying for relief from the Marriage Service, as far as it implies Trinitarian worship." (M. R. vol. xvii. p. 320.) In "the petition of the Associated Unitarian Christians of Kent and Sussex," the petitioners state, that "they cannot exculpate themselves from the charge of a palpable violation of moral principle, in joining in devotions addressed to the Father, the Son, and the Holy Ghost; and, particularly, in receiving a benediction pronounced for the ratification of the ceremony, in the name of God the Father, God the Son, and God the Holy

Ghost." (M. R. vol. xii. p. 503.) In the Unitarian Free-thinking Christians' Petition, the petitioners state, "that by an Act of the Legislature, which passed in the 26th year of the reign of George the Second, they are prevented entering into the marriage state, without submitting to a rite of the Established Church of England, and joining in an act of religious worship, with one of its ordained ministers—which act of worship, is a clear and public admission of the doctrines, the authority, and claims of such church." (M. R. New Series, vol. i. p. 462.) The Act first brought in, was, "An Act to *relieve* certain persons, &c." And the preamble stated, that these "persons entertained conscientious objections to the use of certain parts of the Office of Matrimony, in the Book of Common Prayer, &c." Another Act was afterwards substituted for this; but it was still founded on the "conscientious dissent" of the persons for whose relief it was intended. The service was regarded by them, "as a grievance repugnant to their religious feelings," &c. And it was deemed "expedient to grant ease to scrupulous consciences in this respect." Thus, Unitarians themselves have proclaimed to the nation—to the whole world (for the fact is matter of history), that the present Marriage Ceremony is a violation of their consciences.—*L.* I admit it. They stand completely pledged on this point. They are bound in conscience to follow up their declarations, by a corresponding line of conduct. For, however difficult their position may be, I cannot see how they can consistently conform to the ceremony, with the admissions which they have made, unless it be conscientious to do what we believe to be a violation of conscience; which no man in his senses would maintain for a moment.

P. And yet they have continued to do that which they have thus openly condemned, from the period in which they first uttered it, to the present time. Are they not, therefore, highly inconsistent? Are they not highly culpable?—*L.* I will not answer for them; *to their own master they stand or fall.* I pity their position; it is a hard one. They are goaded by what they believe to be conscientious scruples on the one hand, and yet they have no law to protect them on the other. In the conflict, their scruples are sacrificed, and their consciences also. Much better would it have been, to have said nothing about conscience, if they had not intended to act agreeably to

what they believed to be its dictates. It is, at all events, expected of men to be consistent. And it cannot, I think, be right, in any case, for a man to say, that this is a violation of conscience, and at the same time to do it. For he thus sins against conviction, with his eyes open, and in the midst of light. I have been indifferent to the subject, thinking it of no moment; and I have passed it over unnoticed, or, as a matter of course, with a hasty glance. I was not aware that Unitarians had committed themselves so far; much less that there were any among them who viewed conformity in this case, as "*a palpable violation of moral principle.*" This to me is astonishing; and more so, if men making such a declaration, are *conformists.*

P. You know they are; and likewise Unitarians generally, notwithstanding their declarations in their petitions, and their statement of conscientious scruples and objections in the Bill.—*L.* Well, then, *out of their own mouths they are condemned.* They have brought themselves into this dilemma, by silly scruples, and childish fears; and they must bear their own penalty. I count myself more fortunate in my happy, and, I will say, well-founded, indifference. For it is folly to make so much-ado about a mere paltry ceremony.

P. I am astonished to hear you talk in this manner. Are you, as an individual, to set your opinion against the whole body of Unitarians; and more especially, when you confess, that you have never given the subject a proper consideration?—*L.* There are many who think with me; at least I should judge so, from their conduct, in conforming to the ceremony. Besides, do you intend to say, that general opinion is a proof of truth?

P. Most certainly not. But I cannot suppose, that Unitarians would pronounce the service a violation of their consciences, if there were not good grounds for believing it to be so; because, such a conclusion, in a case of so interesting a nature, must be highly painful and revolting to their feelings. They must be desirous to banish, rather than to cherish it; and if they have not acted agreeably to it, it is because it is exceedingly difficult and distressing to do so.—*L.* This, I admit, carries some force with it; perhaps it is the strongest argument that can be urged in the case. I feel for Unitarians, from my heart. They are placed in a painfully delicate situation; and I wish most sincerely, they had the desired relief.

P. There is also another strong confirmation of what has been advanced, in the fact, that others, who are not Unitarians, have admitted the reasonableness of their objections, and the justice of their prayer. And such persons, I think, you will readily grant, cannot be biased, either one way or the other. Their testimony must be impartial, because disinterested. And it is, briefly, as follows:—*The Edinburgh Review*, for March 1821, says, that "the Establishment compels a Unitarian to abjure his faith, before it will allow him to marry." The Earl of Liverpool said, that "the conscientious scruple, was in his opinion, a just and well-founded scruple," and that "he thought Unitarians fairly and conscientiously entitled to the relief." "Unitarians," declared Lord Ellenborough, "were compelled to profess conformity to doctrines and worship which they disavowed, or be debarred from entering into the most important relation of life." "Unitarians are required at present," affirmed the Bishop of Worcester, "to join in a service that implies a confession of faith repugnant to their conscientious feelings and opinions." "The Unitarian dissenter," said Lord Harrowby, "when appearing at the altar, is called upon to do violence to his conscience, in using expressions that oblige him to screen himself under mental equivocation and reservation." "Really this is a most cruel requisition," observed Lord Holland. "The Unitarian is to be required to repeat words to which, it is avowed, the priest annexes one meaning, and he another. It is quite clear that such matters must be painful and revolting." "A Unitarian is obliged," said Dr. Lushington, "to utter with his mouth at the altar, that which he abhors in his heart." This conformity is designated by the Marquis of Lansdown, as "giving a false and feigned assent to doctrines which Unitarians declare they do not believe"—as "approaching the altar with falsehood in their mouths." "That unhallowed equivocation, which, sanctioned by law, now takes place at the altar!" exclaimed the Archbishop of Canterbury. "That scandalous profanation of a compromise at the altar!" exclaimed the Bishop of Lichfield and Coventry. "This solemn mockery"—observed the Lord Chancellor Lyndhurst—"this unhallowed equivocation, as the Right Reverend Prelate called it, ought to be got quit of." Such are the testimonies of persons standing high in character and station, and disinterested in the question. They

ought to carry weight with them; and, I think, they must, to every Unitarian that will reflect.—*L.* They are, I confess, strong and decisive, and are, doubtless, sincere. As testimonies, they come well recommended, and deserve a proper consideration. But the question, after all, must be decided by its own merits.

P. I grant it; but collateral evidence is not to be rejected, if it be legitimate and conclusive. And I think this species of evidence is so, in the present instance.—*L.* But what is to be done? Though the present ceremony would not give me a moment's uneasiness, and though I should think myself silly in the extreme, were it to prevent me, for a moment, from being married, yet I am willing to admit, that some, perhaps many Unitarians, may feel strong objections to it; and, for their sakes, I wish the relief applied for, were granted. But what then? There must be a law, and that law must be obeyed, or a bad example is set, and general licentiousness prevails.

P. I would not encourage any thing that would tend to either of these effects. But would you say, that that law must contravene the law of God? *L.* Most certainly not.

P. Then we ought to obey God, rather than man.—*L.* Undoubtedly; but the case ought to be so clear, as almost to amount to demonstration.

P. It ought not to be frivolous; and it is not so, I think, in the present case. The law of the land says, *Bow down and worship a Trinity.* The law of God says, *The true worshippers must worship the Father in spirit and in truth; for the Father seeketh such to worship him.* There need not, in my opinion, be any hesitation which of these laws to obey. They cannot be confounded, for they are so completely dissimilar. They cannot be reconciled, for they are diametrically opposed in their principles. And if the above rule is to guide us, we need not be at a loss where obedience points.—*L.* This, however, would lead us over the same ground again. I am not arguing for myself, but for others; for those who say, that the present marriage ceremony violates their consciences: and I ask for a temporary relief, until a permanent one can be obtained. How are they to preserve their consciences pure, and still obey the ordinance of God, by entering into the holy state of matrimony?

P. It would be sufficient for the preservation of con-

science, if the parties could obtain from the officiating clergyman, a promise that he would omit all that is Trinitarian in the ceremony. But this has been refused by the Legislature; and it is not likely to be granted by the appointed clerical organ of the law, though other passages are omitted, at the minister's option; whether lawfully or not, is another question. The clergy, indeed, generally speaking, so far from showing any indulgence to Unitarian scruples of conscience, have been remarkably rigid and severe, in enforcing the obnoxious law: so that it would be exceedingly doubtful, whether any favour or mercy might be expected from them. "Charity," says the Apostle, "seeketh not her own." But they have insisted upon their own, or what the law has unjustly called their own, with the utmost severity. Of the truth of this, the following is a remarkable instance:—"When the minister had declared the parties to be man and wife, they turned from the altar, but were afterwards, during the concluding prayers, required to kneel, against which they had before protested, and which they declined as being here unnecessary; whereupon the minister, refusing to proceed, sat down. After some time, the elder protested as before, whereupon the parties submitted, and the minister, after consulting with Mr. Marryatt, the barrister, proceeded to the completion of the ceremony."—(*Examiner*, Jan. 28, 1827.) Thus, suffering conscience, in a situation the most painfully distressing, has excited in the breasts of the clergy no pity: "they would have their bond." And with propriety might it be said to them, "Go ye, and learn what that meaneth; I will have mercy, and not sacrifice." It is to be feared, that they have none towards Unitarians; and no remittance of the law's severity, is to be expected at their hands.—*L.* Pardon me, my dear Sir, I think you are a little too hard upon the clergy. They have consciences to keep, as well as Unitarians; and they only faithfully discharge their duty, in performing the ceremony according to the strict letter.

P. But they do not observe the strict letter; and if they think it consistent with their duty to omit any part of the service, why not omit that which, to Unitarians, is the most offensive? Perhaps, because it is the most offensive, and that Unitarians are deemed by them an obnoxious sect. Be this, however, as it may; sure I am, that if a Unitarian minister were interring a Trinitarian,

and the grave were surrounded by Trinitarian relatives of the deceased, he would be anxious to avoid every thing in his address and prayer, that might wound their religious feelings; though he is as much bound to discharge his duty faithfully in the sight of God, as the clergyman of the Established Church. The fact is, the celebration of marriage, and the interment of the dead, are not the proper seasons for them to enforce their peculiar dogmas. The pulpit or the press, is the legitimate ground on which they may declare the whole counsel of God. And if faithful here, they need not the abominable auxiliary of a forced compliance with their peculiar creeds. Nor can any minister of religion be innocent, when, in any case, he compels people to violate their consciences. For though merely the organ of the law, yet if that law be persecuting and sinful, which it must be by violating conscience, he is himself verily guilty, in lending himself to work iniquity. But to return from this digression. We were speaking of a plan of temporary relief. There is none to be obtained from a remittance of the offensive passages of the ceremony. And as to the principle of *protesting-conformity* adopted by some Unitarians, it is worse than nothing. It is self-condemnation—in the language of the Associated Petition of Kent and Sussex, "a palpable violation of moral principle." The late Chancellor Eldon *protested* against the Catholic Relief Bill, but he did not *vote* for it. Had he protested and voted, he would have been deemed a sillier old man than he is. There appears, then, to be no plan so eligible, as that of Unitarians going to Scotland to solemnize their marriages.

(To be Continued.)

Mr. Walter Balfour.

(His Letter to Mr. Harris: concluded from page 58.)

But what I am chiefly concerned with is, to state my present views of future punishment. It is, then, my belief, that God never threatened men with punishment after death, either endless or limited. The texts generally quoted in proof of these somewhat different systems, I think, have been greatly misunderstood, and in my

books published, I have attempted to show this.* It is further my belief, that the doctrine of the *immortality of the soul,* and *its existence in an intermediate state,* are both unscriptural; and are notions derived from the ancient heathen, and brought into the Christian church, when they renounced heathenism and embraced Christianity. To the same source may be traced most of the corruptions of it. But the immortality of the soul, an intermediate state, and endless or even limited punishment in it, are the grand pillars on which Babylon the great has been built. Protestants have prayed, and laboured to pull it down, but have, with all their might, upheld the pillars on which it stood. The whole game of Romish imposition, played upon the people for ages, has been carried on by these three things. To save immortal souls, has been the great business of the priesthood, whether Catholic or Protestant. The chief difference between them has been,—the last renounced the trade of saving souls after death, at the Reformation, but the first continued it as usual. But I must hasten to remark, farther, that I believe the only ground on which man can hope for any future life, is by a resurrection from the dead: and this entirely rests in the *fact,* that Jesus Christ is risen from the dead. Hence, *life* as well as *incorruption* are brought to light by the gospel. It is vain to hope for any future life, if Christ is not risen (1 Cor. xv). As the whole hope of man depends on this fact, no fact since the world began, is attested by such a body of evidence. Preaching this fact of Christ's resurrection, and through him, a resurrection from the dead, was the grand subject of Apostolic preaching. The heathens believed in a future life, but this was on the ground that the soul was immortal. No Apostle gave countenance to this opinion. On the contrary, Paul declares (Eph. ii. 12, 1 Thes. iv. 13) that they were just as certainly *without hope* as that they were *without God in the world.* The doctrine of future

* Were I furnished with all the books I require, it would be no very difficult task to show, that what texts some *orthodox* commentators apply to a punishment beyond death, others of them have much more rationally explained, as applying to punishments in this world. But from previous habits of thinking, the moment many hear the word hell, or read a text in the Bible which speaks of destruction, punishment, perish, damned, damnation, &c. their thoughts dart into a future state of existence. Such a pre-disposition of mind is very unfavourable to a correct understanding of the Scriptures.

life by a resurrection from the dead, was deemed by them incredible, and was laughed at when Paul preached it at Athens (Acts xxvi. 8, and xvii. 32).*

The pernicious effects of the above heathen opinions on Christians, are but too apparent even in our day. The resurrection of Jesus Christ from the dead, and the hope of future life to man, by his being raised by Jesus, are seldom preached. The great object with priest and people, is, to get the immortal soul saved from hell, and properly prepared to go to heaven at death. But, alas! how very few at death have very bright or solid hope of this? To most, it is an entire leap in the dark. The cause is obvious: the people's minds have been devoted to a wrong ground of hope, nor will they ever have this uncertainty removed, until their minds are directed to the true source of hope and consolation in death, revealed in the Gospel. The great object of missions, whether foreign or domestic, is to save men's immortal souls from endless misery. Every engine is set in motion to accomplish this. But I ask, in what part of the New Testament shall I find that the Apostles had any such object in view, such work to accomplish, or prescribed so many money-raising schemes to accomplish it? They preached to all, the hope of future immortal life through Jesus' resurrection. Such as believed, obtained the present advantage of it; but such as remained in unbelief, were never threatened that they must go to hell at death for their rejection of it. All are given to Christ to be raised by him in the last day (John vi. 39, 40). Nor is the best saint that ever lived, fit for the future immortal state, until he is changed and fashioned like unto Christ's glorious body.

I have not attempted to give you, nor was it possible to give you, in the limits of this letter, the Scripture grounds for my opinions. These have been detailed at some length in the books I have published, of which, in closing, it may be proper to give you a brief account. The first thing I published, was my first Inquiry, relating

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* The doctrine of the immortality of the soul, is held by some Deists. It deserves sober consideration, if this doctrine, held by Christians, does not tend to confirm them in their infidelity, and set aside the gospel of Christ? No Scripture writer calls the soul immortal—not one of them sanctions this heathen opinion; but Paul declares, that if Christ was not risen from the dead, those who had fallen asleep in Christ are perished. But if man's soul is immortal, it never could die, if Christ had slept an endless sleep in the grave.

to the terms rendered *hell* in the common version. Some persons, unknown to me, called on the clergy here to come forward, and either disprove my opinions, or allow they had been imposing on the people. This was done in the public papers of the day. The clergy preached against my book, and on several occasions, sat and heard myself and book railed at and condemned. Report said for some time, that Professor Stuart was preparing an answer to it, but it turned out to be false. At last, Mr. Sabine, a congregational minister, announced in the papers his intention to refute my book, in a course of sermons. His own place of worship being small, he advertised for the loan of some of the other places of worship in the city of Boston. The Methodists granted him theirs, but withdrew that grant before he had time to commence. The Universalist Society in Charlestown, which is only on the other side of Charles River, by a unanimous vote, offered him theirs, which was accepted. His six discourses were delivered on Lord's-day evenings, once in two weeks. The house was crowded to excess, and many could find no entrance. He was heard with the most profound attention for six evenings; but even his own friends and the most intelligent men admitted, his effort was a total failure. His discourses were afterwards published, to which I replied, but no rejoinder was made by him. Soon after this, I published my second Inquiry. Not long after this, Mr. Hudson, a Universalist, but a believer in limited future punishment, attacked my first Inquiry. To his publication, I replied, in publishing my three Essays, by remarks added to them. My next antagonist was Dr. Allen of Bowdoin College, Maine. He delivered a lecture to his students, in which he principally adverted to my first Inquiry and Essays. To this, I replied in a letter addressed to him, but to which he has made no reply. My next was Dr. Beecher of Boston. I happened one week evening to step in, and heard him preach from the parable of the rich man and Lazarus. In the course of his sermon, he very evidently referred to my first Inquiry, and made such statements to his audience, as deserved some notice. I addressed a letter to him, which was first published in the Trumpet and Universalist Magazine. It was afterwards published as a pamphlet of 36 pages, 18mo. and went, in a few weeks, through four editions of nearly one thousand each. To it the Doctor made no

reply, nor was it ever whispered by either him or his people, that I had misrepresented a single sentiment he advanced. My last opponent is Mr. Hudson, who has published a reply to my Essays, and a defence of himself against my remarks added to my Essays. I am at present engaged in writing a reply, which I expect to publish in the course of the coming fall. In it, I enter more at large into a consideration of the opinions respecting the immortality of the soul, an intermediate state, and a future retribution, which the limits prescribed to my first Essay prevented me from doing. If you know of any other work more full and particular respecting the opinions of the ancient heathens, than Enfield's History of Philosophy or Stanley's work, I will thank you to name it. I am much retarded in my progress by the want of books I wish to consult, and of some of the best sources of information, I am likely altogether ignorant. I am satisfied the Scriptures do not teach the above opinions; but it is of some consequence to show whence they originated, and their progress among men in past ages. Any accurate sources of information, to which you can direct me, I shall esteem a kindness.

Such, Sir, are my present opinions, not hastily adopted, but after all the serious care and attention I have been able to give to the Scriptures, and after attending to all which my opponents have been able to advance against them. If I am in error, I am honestly and sincerely in it; nor do I think, that any unbiased mind will assert, that any thing yet advanced in reply, is a refutation of my opinions. If they can be refuted, no man in the whole ranks of orthodoxy, more sincerely desires than I do, that it might be done. But I stand unmoved, amidst all pulpit squibs fired at me, empty declamation, and appeals to people's passions and prejudices, whether verbal or written. Nor am I startled at all the thunders of eternal damnation, with which they may threaten me. No. To the Bible I have appealed; and by evidence and argument drawn from it, I stand ready to be corrected. To nothing else will my stubborn heart yield. If I am ignorant, I have used every means I could think of, to be better informed. I have urged, until I am ashamed, some one to come forward and show where my error lies. Several attempts, as I have narrated above, have been made on this side the Atlantic, but my enemies being judges, they are not to the purpose.

As my books were published, I sent a copy of them to the Messrs. Haldanes of Edinburgh. This was accompanied with a request, that they would take the trouble to point out where my error lay. But from some cause or other, to repeated requests of this nature, I have not to this hour received any reply. As neither my enemies, nor former friends, will condescend to do this, what am I in this case to do? To believe *their* creed without evidence—yea, in face of evidence to the contrary? No: this is impossible. I might *say* I believe, and thus act the hypocrite with my fellow-creatures; but I choose rather to live and die an honest man, with the testimony of a good conscience, if my name should be cast out as evil by all my fellow-creatures.

I have extended this letter farther than I intended, when I commenced. My time does not allow me to transcribe and condense it, which must plead my apology for sending it just as it is. It is written in haste, but I hope you will make out to read it. May the peace of God dwell in our hearts, and may we be honoured in our day to promote his truth in the earth.—Yours, &c.

W. Balfour.

"*My Religious Experience, at my Native Home.*"—*Boston*, 1829.

"O that parents would but take a hint of wisdom from this. And I do most earnestly solicit them to drive austerity from their religious teachings, and to make the idea of God not only one of the earliest, but one of the *happiest* of the infant mind."—*Jotham Anderson.*

My first impressions respecting the Divine Being, were very indefinite. From my earliest remembrance, I had heard his name pronounced by my grandfather, in the solemnity of prayer on the Sabbath, the only day of the seven in which he offered worship with his family. Then I frequently heard the same name uttered by some one reading aloud from the Bible, or some other religious book, on the sacred day. Thus, the idea of God became most intimately associated in my mind with the Sabbath; and this seemed to me a long, very long, and cheerless period. I must not only stay in the house, but much of the time sit still and silent in my little chair; restraints, which the promptings of nature within, and the invitations

of nature without, render most irksome to active prattling childhood. The stillness of the house lay like a vast burthen on my spirits. And when this stillness was broken, it was not often for my relief; for I heard but the dismal monotony of some solitary reader, which fastened the oppression still more painfully on my heart. I probably suffered more in this way, than most children; for having no fit conveyance to the distant meeting-house, I could not accompany the family to public worship, for the first four years of my life. I was obliged to remain at home, generally in company with one individual, whose turn it was to keep the house from harm, and myself from mischief and danger. Alas! I had no little brother or sister to share and sympathize in the durance. Even an answering look and fellow feeling in another, would have been a welcome alleviation. It was a task to exist through the day. I hardly knew why I was kept within doors, and so still. I was told that I must not play, because it was wicked. What this word meant, I was not informed. I do not recollect to have received hitherto any particular instructions concerning God, excepting, perhaps, that he made me, and every body, and all things. I had, moreover, the impression that the Sabbath had some peculiar connexion with this Being, and that he was the occasion of this pause in the ordinary pursuits of people, and of my wearisome restraint. Of course, my ideas of God, though very vague, were as unpleasant as my cheerless Sabbath associations could make them.

At length these indefinite notions were changed to a terrific distinctness—to conceptions which filled my mind with unmingled dread. I think that I was between four and five years of age, when a youth of eighteen living with my father, undertook to give me a few hints for my religious edification. He was staying at home with me on the Sabbath, but was hardly so strict a keeper as my affectionate relatives. I wandered about the house to escape from time and solitude; but the echoes of my pattering footsteps, and the creaking of doors, gave me an awful sense of lonesomeness, and I fled to an unfinished upper chamber, and crept upon a bed, where lay the aforementioned youth, enjoying that lazy luxury vouchsafed to the laborious on the day of rest. What prompted him I know not, for his character was rather the opposite of pious. Perhaps, as a penance, he might have been

reading the Scriptures, or something else which made him feel particularly serious. However it might be, he then gave me a lesson which haunted my soul with horror for years; and it will be an everlasting remembrance to my mind. I recollect nothing of his communications, but the following appalling intelligence. He told me, that if I did wrong—if I was wicked, God would put me, after death, into a place burning with fire and brimstone, called hell, where I should suffer the pain of the flames for ever and ever. I shuddered with emotions I never knew before. I supposed that it was wicked to laugh and play on the Sabbath, and to disobey my parents; and I knew that, in these particulars, I was very much inclined to wickedness, if not absolutely very guilty; and I was struck with consternation at the thought, that I was liable to die at any time, and be plunged into the hell which had been described. The effect was probably greater, on account of my pre-disposition to gloom. The solitude of the house now seemed pervaded by an all-seeing, but invisible eye, watching my minutest actions. Thenceforth, the Sabbath, and every thing of a religious nature, seemed doubly dismal. When the idea of God recurred to my mind, he was ever imaged in the character of vengeance.

Not long after I had imbibed the preceding notions, my father presented me, one Sabbath morning, with a copy of the New Testament, enjoining on me to read it every Sabbath. I did as was desired, glad to find something to do, if not positively to enjoy, on the wearisome day. I had read in the Scriptures before, but had not thought much more of their meaning, than if they had been the untranslated Greek. I had recited the Assembly's Catechism; but a child, of course, could not understand what is hardly intelligible to the mature. A new book, and that the property of the child, has a new interest to him. And now, moreover, my mind was excited to things contained in the Scriptures, in consequence of the recent information I had received concerning the character of God.

I soon found a terrible delight in the perusal of my Testament; for my curiosity was not long in finding that most wonderful of all the books, the Revelation of John. Its narrative character was alluring, and its supernatural and awfully sublime incidents and imagery, fastened my whole soul, as if I had been an immediate spectator of the miraculous scenes.

I looked upon every particular in the description, as the literal truth, to be fulfilled in the future. My conceptions of what I read, were exceedingly vivid. Some circumstances in the awful representation seemed almost as distinct to my mind's eye, as if I had seen with the vision of the Evangelist. I saw the sun become black, the moon become as blood, the stars fall to the earth, the heaven departing as a scroll, and the mountains and islands moving out of their places, and the men of the earth calling on the mountains and rocks to fall on, and hide them from the face of Him that sitteth on the throne, and from the wrath of the Lamb. I saw the great white throne, and him that sat on it, from whose face the earth and the heaven fled away. I saw the dead, small and great, stand before God, and the books opened, and the dead judged, and those whose names were unrecorded in the book of life, cast into the lake of fire. And then, when I beheld the new heaven, and the new earth, and the new Jerusalem, coming down from God out of heaven, for the blessed to dwell in, I tremblingly wondered whether my name would be written in the Lamb's book of life. All was to me a most fearful reality.

This extraordinary book had probably more influence on my imagination, than any thing else I ever read. It confirmed what had been told me before concerning God; and it filled my mind with new images, which, for years afterwards, were ever associated with his name.

I found a confirmation of these terrific views in other parts of the Scripture, where judgment was predicted, and woe was pronounced. Those numerous passages which represent the Creator as a father, all love and tenderness towards his children, scarcely attracted my notice, so impressed were my fears with the awful of his character.

My understanding in divine things, was still farther darkened at the house of worship; for I was at length freed from my lonely imprisonment on the Sabbath. It was not, however, by the pastor that I was misled. His countenance was benignant, his manner mild, and the tones of his voice pleasant. The language of his sermons and prayers, I was then hardly old enough to take interest in, as no one particularly directed my attention to their import.

If there was ever any thing unpleasant in his performances, it was when he spoke on those subjects with which

I had the most gloomy associations. His was a religion of light and cheerfulness. The sun of righteousness was never darkened, or the glory of God dimmed and dishonoured by his teaching. My heart would now have me pen an eulogium, but propriety forbids.

It was from Watts' Psalms and Hymns, that my early church edification was chiefly derived. I found a pleasure in reading at random on the two open pages, during the singing of the selected portion. The measurement of the verse, and the music of the rhyme had a charm for me. And here my imagination experienced that seducing though terrible excitement, which it found in the descriptions of the Sacred Volume. The phraseology of Scripture took hold of my mind with a more horrific grasp, when appropriated by the genius of the modern bard, and wrought into easily-remembered verse.

From the time that I began to peruse the Scriptures more generally and attentively, and to be acquainted with the above-mentioned psalms and hymns, I entertained a most painful fear of God in the mightier and more striking operations of nature. His pavilion round about him were dark waters and thick clouds of the skies. The Lord also thundered in the heavens, and the Highest gave his voice; hail-stones and coals of fire. Yea he sent out his arrows and scattered them; and he shot out lightnings and discomfited them. He made the clouds his chariot, he walked on the wings of the wind. God thundered marvellously with his voice. His lightnings enlightened the world; the earth saw and trembled. The hills melted like wax at the presence of the Lord, at the presence of the Lord of the whole earth.

Passages like these had a great effect upon my mind, so that the Creator seemed to make use of nature, only to clothe himself with awful majesty, or to execute the purposes of his wrath. The summer, notwithstanding all its teeming delights, was a formidable season to me. Even in the cold opposite winter, I used to anticipate its alarms. How anxiously did I study the face of the forenoon sky, to divine whether there would be a thunder-shower before night. Most vividly do I recollect the varying aspects of those summer days, and my varying feelings also, as the unfavourable omens gathered or dispersed, or became fulfilled in the dreaded shower. When the light-edged, dark-bodied clouds began to roll into each other in the

western sky, and to lift their bold craggy fronts in closer contiguity, then would my pulse begin to beat quick and heavy, and my frame to quake. But when their towering masses began to lose their individuality in one dark blue expanse, and the ear to catch the far off thunder-roll, and the lightning to crinkle along the portentous obscurity, then would my limbs relax and my strength fail. Oh, how have I been almost paralyzed with terror, when the whole heaven has become arched with the black vapour, and the lightning has darted athwart my vision, seemingly in contact with the very eye-ball, and I have felt like a shattered thing in the immediate thunder-crash.

Well might it be terrific, for it seemed the presence and the power of that awful God, ready, perhaps, to strike my body to death, and snatch my soul to judgment. When the storm was past, and the terror gone, I felt no divine presence in nature's freshened beauty and invigorated life. Death was to me not only the king of earthly terrors, but it was also a tyrant terror, the idea of it so pursued and possessed my mind, and kept it in the trembling bondage of fear.

As long as I might live, I should, indeed, escape that dreadful punishment of the burning lake, of which I had heard. But beyond the grave, all was dark uncertainty, and I was as likely as any, to be plunged for ever into the agonizing flames. Oh that life were in duration as in the days before the flood! The most wretched continuance on earth seemed preferable to an entrance on the world unknown, although there might be a possibility and a hope of heaven. Peculiar circumstances, doubtless, presented the subject with a more appalling aspect to my view.

(To be Continued.)

On the Co-operative System.

(Continued from page 23.)

4thly, Were men to have all things in common, many vices, which now torment mankind, would be either unknown or have very little influence upon their conduct.

Agar, who well knew the evils of affluence and of penury, says, in his address to the Deity, "Give me neither poverty nor riches, feed me with food convenient for me,

lest I be full and deny thee, and say, Who is the Lord? Or, lest I be poor, and steal, and take the name of my God in vain." Our Saviour has desired us to pray, that we may not be led into temptations, because he was conscious, that the weakness of human nature was frequently unable to resist them. But it is evident, in the present state of the world, that these temptations are so numerous and powerful, that thousands, and tens of thousands, are led into all manner of wickedness. Are not many of the rich proud, selfish, and tyrannical, because they are placed above their fellow-creatures, and are, therefore, tempted to commit evil? and are not the poor often envious, and given to stealing, because they see others in the possession of the good things of this life, while they are compelled to remain in penury and want? What is also the cause of lying and hypocrisy, but the fear of danger, and the hope of reward; and why are so many addicted to drinking and licentiousness, if it were not for the wretchedness of their homes,* or the total ignorance of their duty

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* It is a common saying, that home is home, be it ever so homely; but many are the homes which are no homes. The poor man's home is one of this description. Crowded places of cheap entertainment, and the benches of alehouses, if they could speak, might bear mournful testimony to the first of our assertions. To them the very poor man resorts, for an image of the home that he cannot find at home. For a starved grate and a scanty firing, that is not enough to keep alive the natural heat of so many shivering children with their mother, he finds, in the depth of winter, always a blazing hearth and a hob to warm his pittance of beer by. Instead of the clamours of a wife, made gaunt by famishing, he meets with a cheerful attendance, beyond the merits of the trifle which he can afford to spend. He has companions, which his home denies him; for the very poor man can ask no visitors. He can look into the goings on of the world, and speak a little to politics. At home, there are no politics stirring, but the domestic. All interests, real or imaginary, all topics that should expand the mind of man, and connect him with a sympathy to general existence, are crushed in the absorbing consideration of food to be obtained for the family. Beyond the *price of bread*, news is senseless and impertinent. Prosperous men who object to this desertion of home, imagine to themselves some clean contented family, like that which they go home to. But look at the countenance of the poor wives, who follow and persecute their good-man to the door of the public-house which he is about to enter, when something like shame would restrain him, if stronger misery did not induce him to pass the threshold. That face ground by want, in which every cheerful, every conversable lineament, has been long effaced by misery—is that a face to stay at home with? Is it more a woman or a wild cat? Alas! it is the face of the wife of his youth, that once smiled upon him. It can smile no longer. What comforts can it share? What burthens can it lighten? Oh, it is a fine thing to talk of the humble meal shared together. But what, if there be no bread in the cupboard?—*Elia.*

to God and man? If then, these evils have always existed to a most alarming and distressing extent, in every town and kingdom in the world, and if they all necessarily proceed from the encouragement which is given to selfishness, by the present constitution of society, ought not every friend of religion and mankind, to be zealous in encouraging the liberal and benevolent views of those philanthropists who are engaged in establishing communities, where almost every temptation to transgress the laws of God and his Christ, is removed or destroyed?

In these communities, no man would be tyrannical or proud, because all the members would be upon an equality. No one would defraud his neighbour, because he would be sure to injure himself by his criminality. Lying and hypocrisy must be seldom practised, for where would be the motives for the commission of these vices; and, in fact, drinking, licentiousness, and almost every other immorality, would be unknown in establishments, where every man would have the necessaries and comforts of life—where the mind would be enlightened, and where the greatest discountenance would be given to every species of sin and iniquity. Be assured, if we remove the *cause* of immorality, immorality will cease to spread wretchedness and want. The great cause, as I have mentioned, is temptation, or a violent motive to prefer vice to virtue. The present state of society holds out that motive; and until it be removed, it is impossible to expect any great improvement in the condition of our fellow-creatures. It is also clear, that if a community of goods were generally adopted, we should have no motive to transgress the moral laws of God, and the public benefit would be the main object of every individual, as here, in fact, self-love and social would be the same; and he who should plot mischief against his neighbour, would injure his own welfare.*

We should likewise consider, that religion would have much greater influence upon the heart and conduct, if men were to have all things in common. It is truly lamentable to reflect, how few know their duty to God and man, and how few are acquainted with the evidences of

* If it has been justly said, that a man wounds himself by hurting his family; how much more truly may it be urged, that every man would injure his character and property, by injuring the members of his co-operative society.

Christianity,* and have a proper knowledge of the Sacred Scriptures. The consequence of this blind ignorance, is seen in the increase of fanaticism, and infidelity, and a great disregard to the happiness of others. Pure benevolence is but rarely felt, and the heart becomes hardened by the prejudices which bigotry and illiberality have instilled into the understanding. That disinterested charity, so strongly recommended and enforced by Jesus, is confined to a few individuals; and we seldom see brotherly love warming the bosom and actuating the conduct. But if we picture to our minds, a society, where men live together as friends and brothers, we should continually have the pleasure of beholding our fellow-creatures reciprocally benefiting one another, by acts of kindness and affection. Those delightful emotions which are now confined to friends and relatives, would burn with ardour for the members of that community to which we had united ourselves. Those unholy feelings which too frequently cause one nation to raise the sword against the other, or that persecuting spirit, which, alas! makes so many look upon the worshippers of another creed with abhorrence, would find no admittance among this holy community. In the adoration of Almighty God, their prayers would be sweeter than the incense of a thousand altars, for they would be the praises and supplications of men, who live together in unity. The Scriptures would be read with pleasure, because they would be properly understood and appreciated, and the gospel would, indeed, proclaim peace on earth, and good will towards men, for its fruits would be holiness of life, and joy in believing.

Here a very important question will be naturally asked, by those who are required to approve of the system I have been advocating. It will be inquired, Have co-operative societies been established with any prospect of reasonable success? Have men been found to unite together, in the manner I have so strongly recommended, and have they been content to lay aside their individual advantages, for the good of the community?

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* Christianity is adopted by the multitude, without inquiry and without rational conviction. They know not what they believe, and, consequently, their faith is without its proper efficacy, and subject every moment to be shaken by the unbeliever. To counteract, in some measure, this unfortunate state of the Christian world, permit me to recommend, among other excellent works, Paley's Horæ Paulinæ, and Knowles's Plain Statement of the Evidences of Christianity.

In answer to these inquiries, it must be remembered, that it does not follow that no alteration should take place in society, because it may interfere with established opinions. The only inquiries a truly philosophical mind makes, are, whether a community of goods is beneficial to mankind, and whether it can be carried into execution. These two points, I trust, I have already proved; and I might here let the question rest upon its own intrinsic merits. It can, however, be shown, that there have been societies of men, who have lived together in the way I have recommended, and that the very meaning of the term society, implies, to dwell together in safety.

The ancient Spartans are a memorable instance of the stability and advantage of a community of goods. Without defending the morals of those people,* it cannot be denied, that, for the space of five hundred years, they existed as a land of patriots, without the aid of money, and without that selfish spirit which so generally prevails in other countries. Need the well-informed be told, that these patriotic Greeks, willingly sacrificed their lives for the public good, and that every distinction of persons was unknown in a nation where all things were in common, where the people lived as a family, and where only virtue and wisdom were respected? That spirit of legislation—a name as applicable to himself, as the Spirit of Law is to his work—the great Montesquieu says, the laws of Crete were the models of those of Sparta, and as I have shown, a community of property was the principle of those laws. View, then, the ancient Cretans and Spartans. Look at the communities of nuns and friars. Observe the societies of Harmonists,† and, in some degree, of Mo-

* Should it be urged, that the gross immorality of some of the lives of the Spartans, is a sufficient argument against their peculiar mode of government, I answer, that until it can be proved that a community of goods was the cause of that immorality, the objection is altogether untenable. The education of the Spartans was very defective—their notions respecting industry absurd—their equality very imperfect—their love of war, monstrous and debasing—and their religion without piety, and without any moral tendency. These are sufficient causes to account for the vices of this extraordinary people; while I think it can be demonstrated, that a community of goods was the cause of many of their virtues.

† While I am happy to acknowledge, that the world is greatly indebted to the benevolence and wisdom of Mr. Owen, in forwarding the plans recommended in this essay; yet candour obliges me to say, that I am truly sorry that he has greatly injured the good cause, in the eyes of his enemies, by attacking natural and revealed religion. It would surely have

ravians, and Friends, or Quakers. Behold even the tribes of North American Indians, who, it is generally allowed, have diverged less than the offspring of civilization from the truth of nature, who are, as it were, fresher from her hand, and have swerved less from her dictates. Who that contemplates these instances, can imagine, that a community of property, the part deemed most visionary in our system, is impracticable?*

(To be Continued.)

Let earth's distinctions ne'er be mine,
For me no wealth increase—
So I possess, till life decline,
Contentment, virtue, peace!

Give me the smile of conscience still,
The world's reproof I'll bear;
That smile my breast with joys shall fill,
Which leave no place for care.

Give me the faith which rests on God,
Through scenes of weal and woe;
And I will kiss affliction's rod,
Nor fear the threaten'd blow.

Give me the hope which beams in death,
To light the valley's gloom;
And praise shall tune my latest breath,
While passing to the tomb.

Give me at last the glorious crown,
Which Christ's true friends shall gain;
And need I start at danger's frown,
Since bliss shall grow from pain!

Birmingham. H. H.

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been much better, if he had left religion alone. I firmly believe, that both natural theology and Christianity are true, and sanction the co-operative system. If Mr. Owen and some of his friends think otherwise, I would only say to them, as I would say to all my fellow-creatures, let every man be fully persuaded in his own mind. Follow the dictates of your consciences, and, at seasonable opportunities, avow and defend your sentiments; but in every civil association, intrude not upon the faith of your brethren. To God, and to God only, are they accountable for the hope that is in them. I have made these remarks merely to show, that a community of goods is not less desirable, because some of its friends may act inconsistently, and to guard my readers from identifying *opinions* with *persons*. The former may be excellent, while the latter may be, and often are, unworthy their holy profession.

* See the Co-operative Magazine, Vol. I.

REVIEW.

Devotional Exercises, designed for the use of Families and Individuals; to which are subjoined Prayers for particular occasions.—By the Rev. Jos. Hutton, Dublin.

We welcome another aid to family and private devotion. The Unitarian body are in need of works of this description, and though it abounded with them, still should we welcome the publication of volumes such as these, as they serve to stir us up, by way of remembrance: they put us in mind of our duties—they admonish us of our neglects, and serve, we have reason to believe, to draw from time to time some to the observance of a near and habitual intercourse with their Maker. We cannot conceal from ourselves the fact, that the duty of family devotion is sadly—we fear, in some cases, fatally—neglected amongst us. How far private and personal prayer prevails, we have no means of ascertaining, and we have no wish to trench on the sanctuary of the closet. But obvious enough is it, that the piety of too many of us is far, very far below the standard of the Gospel, and we are bold to say, that no progress can be made, or ought to be made, in the diffusion of our sentiments, till we individually feel more of the power of religion in our own minds. Many, we fear, have talked so much about religion, that they have forgotten to practise it; others, rescued from the snares of unbelief or the dominion of the world, have never adequately felt the power of Christian principles in their practical operation. Whatever may be the causes of our imperfections, we earnestly beseech our readers, as they tender their immortal interests, seriously to inquire into their own spiritual condition, and diligently to pursue such a course of duty as the Scriptures and reason require. Time is passing rapidly on, and bearing this generation to its eternal destinies, and soon our reward, whether of joy unto eternal life, or pain unto condemnation—the reward of him who writes, and of him who may read—will be allotted. Of small importance, then, will be all the engagements of this life, except in the influence they have had upon our eternal condition. Little shall we reck of mortal joy or sorrow—of riches or poverty—of diversities of creed—or manner of Church government; one absorbing anxiety will occupy the soul,—the nature of the sen-

tence of our Judge! Reader, I would speak to you as a man to a man, a Christian to a Christian, and as one dying creature to another: should we not have a concern for our eternal interests—should we not seek for the blessing and favour of God—should we not encourage the emotions of gratitude towards him—should we not strive to develope in our soul, those feelings which unite the creature with the Creator? How can heaven be happiness to those whose affections are gross, whose passions are unsubdued? If your sense of right compels you in these things to accord with me, I again ask you, how are these things to be attained, without here maintaining an intercourse between yourself and God—without personal and private prayer? There is no other means, be assured. If your own experience does not tell you this, for once be guided by the experience of another, and the result will speedily justify your conduct. Equally is it impossible, that the blessings of religion can be fully attained for your family, without family devotion. I urge, then, earnestly and affectionately, these observances upon you. Do you think you shall ever regret having commenced them? Make the trial. I will be content, that you lay them aside as soon as ever you are sorry for having begun to meet God in private and in the family circle.

The volume, whose title stands at the head of these remarks, we feel justified in strongly recommending to our readers. Devotional exercises for the closet, and for the domestic altar, should be short, earnest, affectionate, and scriptural. Such are those now presented to the public: they are evidently not the offspring of the head merely, but of the heart—they are not the result of the imagination, conceiving what in certain circumstances *might* be felt, and *ought* to be expressed, but they are the spontaneous utterings of what *has been* felt—the spoken communings of a pious heart with its Maker and Benefactor.

With the title and the tenor of one prayer, we have, we confess, been much surprised; and we feel ourselves called upon to speak of both in terms of condemnation. The title runs thus: "Prayer of the prisoner for debt or crime." What! class together the criminal and the unfortunate! How great the injustice! And strange, indeed, is the error, that the same prayer should suit the circumstances of both. Almost as well might the poor man and the criminal have been thus associated. To be imprisoned

for debt is often any thing but a dishonour. We do not say, that disgrace never attaches to insolvency; but we do maintain, that few are the cases in which insolvency is allied to "crime." And, perhaps, in the majority of instances, insolvency and consequent imprisonment ensue from being unable to bear up against an adverse tide. At all events, the law of England is, to treat every man as innocent, till his guilt is proved; and as a matter of justice, we claim this treatment for the debtor. But the language used in the prayer, is still more objectionable than the classification which is implied in the title. The suppliant is directed to say: "I acknowledge, O God, my transgression, and my sin is ever before me. I have done that which I ought not to have done; I have transgressed thy holy laws, and now receive the just reward of my deeds." Again, "lead me to that deep contrition for my past offences, which will ensure the conversion of my heart and life. Wherein I have offended against the laws of my country and my God, may I do so no more. O God, give me grace to amend my ways," &c.

Now, to write thus, is to forget most important differences, and to confound our notions of right and wrong. Such a prayer might have suited the sentiments and practices which prevailed in respect of debtors, in the early ages of the Roman state; it is utterly condemned by the genius of our religion and the spirit of the age. How the prayer came to gain admission into the volume, we cannot imagine, but we sincerely hope to find it removed in a second edition. G. C. S.

The Detector.—No. 3.

"If there's a hole in a' your coats,
I rede you tent it,
A chiel's amang you takin' notes,
And, mind, he'll prent it."—*Burns.*

"Oh, an you talk of conscience, I must have mine eye upon you."—*Shakspeare.*

THAT talented paper, "The Scotsman," in an interesting article on the literature and religion of Boston, Massachusetts, states, on the authority of Bowen's Picture of Boston for 1829, that that city contains forty-nine Churches or Congregations, of which "sixteen may be accounted Unitarian in sentiment, two are doubtful, and the remain-

ing thirty-one avowedly Trinitarian." The total number must have been much increased since March 1828, at which period there were,

11 Unitarian Congregational Churches.
7 Trinitarian do.
1 Independent Unitarian; using the Church of England Liturgy altered.
3 Episcopalian.
4 Baptist.
2 Methodist.
3 Universalist; two of these at least Unitarian.
1 Catholic.
2 Christian, (Unitarian).
1 Presbyterian.
1 Swedenborgian.
1 African.
1 Free-will Baptist.

I believe that since that period, is to be added Dr. Tuckerman's Congregation, as minister at large, and, I think, another Congregational Society. This, however, would make but forty Societies; the others may be small Associations. Those I have enumerated, have buildings set apart for their worship. It will be seen, that the Unitarians out-number any of the denominations taken separately: the attendance on each Unitarian congregation, varying, I understand, from 750 hearers to 2000; the population being about 70,000.

"The Scotsman" avers, "The singular progress of Unitarian opinions in New England, is a phenomenon of which we have seen no plausible explanation." I think an "explanation" not alone "plausible," but true likewise, may be given without much difficulty. Unitarianism harmonizes with reason, and is taught in Scripture, and, in America, has no Church Establishment to keep it down. If, even in these kingdoms, despite of laws against dissent, and death-denouncing statutes specially directed against this heresy, the tide of conversion has for years flowed towards Unitarianism—if the stronghold and citadel of Calvinism, Geneva, has bowed to its truth, it can scarcely, with justice, be deemed a "phenomenon," that in a land where religion and the state hold no adulterous intercourse, its reasonableness and simplicity should convince many minds, and attract many hearts. Give pure and undefiled Christianity a similar chance in Great Britain; let it have a clear stage, and neither state favour nor odium, and

onward would she advance on her rapid and all-conquering march. Let "The Scotsman" direct his attention to the "phenomenon" of moral dishonesty which pervades his country, in which men may be seen—men of talent and of influence, upholding a worship which their understandings condemn, and countenancing a faith which their hearts abhor, doing this whilst lauding their own liberality and freedom from popular superstitions, looking with contempt on the humble labourer after truth, and with indifference on the struggles of Christian purity against the world's corruption. Let him lash such moral turpitude, and show its inconsistency with every principle of virtue, and its opposition to every assertion of a love of genuine freedom. And in thinking over the matter, he will possibly discover, that it is Church Establishments which thus lead men astray, and induce them, even though the schoolmaster be abroad, and though his teachings have opened their understandings, to prefer mammon to moral honesty, and the world's breath to the world's reform.

"The Scotsman" need not have confined "the singular progress of Unitarian opinions" to "New England." He might have said, AMERICA. Certainly the single fact (independently of the progress of Unitarianism in the Societies constituting "the Free Church"—"the Congregationalists"—"the Universalists"), that in the space of *twenty-five years*, upwards of ONE THOUSAND CHURCHES have been planted by "THE CHRISTIANS," among that class of people who must have drawn their faith from the Bible alone—and that faith Unitarianism, is a glorious and cheering testimony to the rapid spread of these benevolent principles. It is, indeed, heart-reviving to individuals who dwell in "the old country," battling, as they are, with all kinds of odium and obstacle, to be convinced, that it is the difference of circumstances, which accounts for the various success which attend their efforts. The "glad-tidings," which are wafted across the Atlantic, will nerve them on to renewed diligence; they will thank God, and take courage.

A somewhat different "explanation" of the "phenomenon," is given by Captain Basil Hall, in his Travels in North America, and quoted in a sort of half-jeering, half-approving manner, in the Edinburgh Review, No. 98,—"that Unitarianism is almost sure of ultimate success in America, because it is the 'democracy of religion:' the

denial of allegiance to, and reliance upon, the merits of our Saviour, having an appropriate political connexion with the abjuration of kings, and the adoption of direct self-government in civil institutions." Had Captain Hall, and the Edinburgh Reviewer, read the sermon of Bishop Hobart of New-York, they would have found the worthy Episcopalian, in opposition to the slavish idea of "no bishop, no king," earnestly contending, that no two things on earth so perfectly correspond with each other, as Episcopacy and Republicanism! But, however sound such doctrine may be considered by the citizens of America, it is not judging harshly to conclude, that the individual holding such an opinion in Britain, would not be exactly the one whom "the king delighteth to honour." Unitarianism the "democracy of religion!" This I take to be a novel charge. Time was, when those who held the Unitarian opinions, and who *shuddered* at the doctrine of the Trinity, were called "*Monarchists;*"—"we, say they, hold the monarchy:" such is the language of one of the fathers. But Captain Hall knowing little, it may be, of ecclesiastical history, or of the fathers who figure in it, and assured that democracy was a bad thing, and having been told that Unitarianism was an awful matter, condemns it, by affixing to it an ugly name. The Reviewer must add his gloss too, and defines this "democracy" to be, "the denial of allegiance to our Saviour." This is really a very hard case. A wrong title is bestowed, and then a most perverse definition is given of that title. Deny allegiance to our Saviour! It is because we believe in the truth of Christ's word, "My kingdom is not of this world," that we protest against the alliance of Church and State. It is because, in religion, we will have no king but Jesus, that we are Unitarians. Reliance on the merits of Christ! We have great reliance on those merits; we deem the temptations of Jesus to have been real, and, therefore, regard his triumphs as glorious. He is the perfection of humanity, the Son of the living God. But if by reliance on the merits of our Saviour, the Reviewer have any *vicarious* meaning—any intention of asserting that those merits made God merciful, who, had they been wanting, would have for ever been implacable—then would I point to that passage of Holy Writ, as vindicating and best explaining the Unitarian sentiment, "We have seen and do testify, that the Father sent the Son to be the Saviour of the world."

In another Article, in No. 98 of the Edinburgh Review, occurs this sentence, "Every little sect among us, Unitarians, Utilitarians, Anabaptists, Phrenologists, must each have its periodical, its monthly or quarterly magazine, hanging out like its windmill, into the *popularis aura*, to grind meal for the society." This may seem a harmless passage, and some may deem it an honour to be noticed at all by the *Edinburgh;* but there is a mode of classing opinions together, which may have more pungent effect than reasoning. There are minds that ridicule touches, much more powerfully than argument. To say nothing of the bad taste of the sentence, there is one title, that of "Anabaptist," which ought to have expired with the intolerance of the age which coined it. It is a term of opprobrium, and, therefore, should have had no place in a *liberal* Review. And whatever may be thought of phrenology, the Edinburgh Review has admitted, that *Utilitarianism* is based on the New Testament, and it seems to me, that Unitarianism may lay claim to as solid and righteous a foundation. The truth is, too, that *as a Sect*, be it little or large, the Unitarians have never set on foot a periodical, monthly or quarterly; the Repository, Reformer, Reflector, Advocate, and Pioneer, were all the result of individual effort. "Grind meal for the society!" Ay, truly, and a righteous occupation is it, particularly in Scotland; it is hoped it will be found to be wholesome and nutritious food, for they would mingle with it the pure "milk of the Word;" and they will take good care, that no poisonous ingredient be mixed in it, even though it should be vended under liberal colours, by the great Leviathan of periodical criticism. Argument they admire; to sound reasoning they would defer; but a heartless indifference that would sacrifice the best and dearest interests of mankind, social and religious, to serve a party, they cannot away with. ARGUS.

Reformation of the United Church of England and Ireland.

THIS is an age of marvels, yea, of great marvels. One day, a Minister of State expresses his decided opposition to the removal of those monuments of the wisdom of our ancestors, Test and Corporation Acts, nay, he musters

the hosts of the Treasury, and divides Parliament on the matter; and the next, having been taught in the day of adversity—of minority, to consider, he votes for that, which but a few hours previously, was to overturn the pillars of Church and State, and "fright the Isle from its propriety!" One year, a Military Chieftain declaims about unsheathing the sword to put down agitators; and the succeeding, having had his eyes opened by personal observation, and residence in a country which he would have devoted to the tender mercies of civil warfare, he calls on those whom he had before denounced, unceasingly to agitate. One month, a whole people are advised to "bury in oblivion" their wrongs and their miseries; and anon, those wrongs and miseries are made by the adviser, the leading topics of a monarch's legislative address. "The Child and Champion" of Church-of-Englandism, proposes that, which the nurse of orthodoxy elected him to oppose; and whilst the friends of humanity applaud, the bigots cashier him for his liberality. Warriors protest against the use of coercion, and deem the civic wreath of peace more worthy of their ambition, than the blood-besprinkled laurel of contention. Parliament, voting one Session against even taking into consideration the claims of the Catholics, granting them the following one almost as much as they wished, and much more than they expected. Close Corporations electing Catholic Common Councilmen and Catholic Sheriffs. Blackwood's Magazine, and the Quarterly Review, tired of upholding corruption, admitting that reformation in the Church is needed; and, at length, a Peer of the Realm taking the Chair at a meeting of gentlemen of rank, of the County and City of Cork, and exposing, with honest boldness, the evils and corruptions of his Church, and calling on the public and the Legislature to unite in their reformation.

A few years ago, and who would have thought that such things would have occurred so soon? When the single-hearted and truly-Christian PRIESTLEY uttered the voice of warning, as to the abuses of the Church Establishment—when he proclaimed its need of reform, and its direct repugnance to the religion of Jesus, what an outcry was raised! In the flames kindled by licentious rioters, was it hoped to destroy both his works and their author. And now Priestley's views are held, not merely by isolated individuals in the solitude of their chamber, but are main-

tained openly, and their full accomplishment confidently looked for, as being more near at hand than the most sanguine could reasonably have expected. The fact shows the propriety of doing our duty, regardless of the consequences. It tells us, in language which cannot be gainsayed, that we should cast our bread upon the waters, and God's providence will cause those who come after us, if not ourselves, to find it, and rejoice in its life-giving strength. In the year 1768, Dr. Priestley published a little work, in which the sentence, "the greatest happiness of the greatest number," is given as the only sound and benevolent principle of human action. In that same year, Jeremy Bentham, then a student at Oxford, read that pamphlet. On reading the phrase, he is said to have exclaimed, ΕΥΡΗΚΑ, and from hence has arisen his various works and labours in defence and elucidation of principles, which the Edinburgh Review has christened "Utilitarian." And more extraordinary still, the very principles which the outrages at Birmingham were intended to uproot, and which exiled Priestley from his native country, are now becoming rife from men's mouths, and are the current conversation of the times. Truly prophetic, as well as beautiful, are those lines which Mrs. Barbauld addressed, to the injured patriot—the persecuted Christian,—

> To thee, the slander of a passing age
> Imports not. Scenes like these, hold little space
> In his large mind, whose ample stretch of thought
> Grasps future periods. Well canst thou afford
> To give large credit for that debt of fame
> Thy country owes thee. Calm thou canst consign it
> To the slow payment of that distant day—
> If distant—when thy name, to Freedom's join'd,
> Shall meet the thanks of a regenerate land.

The main remedies proposed for the reform of the united Church of England and Ireland, by Lord Mount-Cashel, are, the building of additional churches, an increased number of clergymen, and a more rational and just distribution of the revenues appertaining to the Establishment. Certainly there is a strange anomaly in the condition of the Episcopalian Church in Ireland, when it is not uncommon to find a church without a congregation, and a congregation without a church, and sometimes a clergyman without either. Where churches are needed, let them be built, there are funds enough which should be applied to that purpose; but at the same time, let those

clergy who have no congregation, be made to minister where there is work to be done. But it would be worse than useless, to multiply churches and clergymen, if the people will not come in. Lord Mount-Cashel asserted, that "in Manchester, although the population exceeded 80,000 [is not double that number nearer the truth?], there were, a short time since, but two or three resident Protestant clergymen, and these were only an average of the present paucity of the numbers of the clergy in many parts of England." But this, surely, is incorrect. We know nothing as to the *residence* of the clergy at Manchester, but we think we could reckon up a goodly number of *churches* in that township. We have heard and seen something, too, of its Old Church, with, as we think, a Warden and Fellows in plenty; but whether they minister or not, we cannot say. Whether residents or otherwise, some of the clergy of Manchester were pretty active in other respects, and possibly it might be some of their doings that led Lord Mount-Cashel to say, "as to clergymen being invested with the office of magistrate, he had given the point much consideration, the result of which was, that, except where a lay magistrate was not to be had within six or eight miles of the residence of the clergyman, the latter should be left in the uninterfered-with discharge of his clerical duties; for no one could persuade him that the sacred office he had assumed, was compatible with that of the magistrate; and, therefore, the fewer clerical Justices of the Peace in the land, the better for the interests of the Church of England."

The term, "Protestant clergymen," as appropriated by Lord Mount-Cashel and others, to the ministers of the Episcopalian communion, is very incorrect. All dissenters from the State Church, except Roman Catholics, are equally Protestants; some of them more consistent ones, as it seems to us, than those who use the Common Prayer, which, according to kingly authority, is only "*the Mass Book done into English.*" Their appropriate title, if they must have one peculiarly their own, should rather be, "Reformed Catholic clergymen." What, too, will Lord Mount-Cashel say, in defence of his project of increasing the number of clergymen, when he is informed, that, in England alone, in 1822, there were about 20,000 places of worship of all denominations, and about 26,000 clergymen, and that by the adoption of a very feasible scheme,

there might be a saving effected, of keeping up 11,000 places of worship, and of the industry of 17,000 clergymen now improperly withdrawn from the industrious classes, and greatly exposed, from their superfluous numbers, to the corruptions of idleness.

Lord Mount-Cashel affirmed, "it had been said, the Church property of these kingdoms was swollen to too great an amount for the support of the Establishment. He denied the position, and maintained that when a suitable number of churches were built, and a suitable number of clergy provided for those churches, an equitable division of the property of the Church made in the mean time, there was not an excess of means for the wants that would arise." This statement is well and trebly guarded, for we know not how many churches his Lordship would have built, or how many ministers he would have appointed, or how large a sum the Establishment may require to support it. But we would ask any rational man, if not his Lordship, whether the property of a Church which *takes more for its support* than all the churches of France, Spain, Portugal, Hungary, Italy, Austria, Switzerland, Prussia, Holland, Denmark, Sweden, Russia, Turkey, America, be not "swollen to too great an amount?" We ask, if the religious welfare of 198,728,000 people cost but £8,852,000, whether it be not manifestly wrong, and demanding reform, that the clergy of 6,400,000 hearers should receive £8,896,000? Is it not most preposterous that the clergy of 192,328,000 *fewer* souls, should yet receive forty thousand pounds *more* than those of all the Christian world besides? It has been proved, that at fourteen, twenty-five, and thirty years' purchase of the lands and revenues of the Church of England and Ireland, *every Minister of every denomination* in England and Ireland, might receive an adequate salary, and yet upwards of *One hundred and seventy* millions of money be applied to the liquidation of the national debt of these kingdoms. Seeing these things, it is vain to suppose that any plan short of substantial justice, will satisfy that cry for reformation in the Church of England and Ireland, which is now beginning to be raised, and which will go on swelling in its sound, till the demands of equity and righteousness be completely fulfilled.

A Unitarian Protestant.

THE CHRISTIAN PIONEER.

GLASGOW, *October* 31, 1829.

THE deputations from the Synod of Ulster, and the Remonstrants against its proceedings, met according to appointment, in Belfast, when the terms of separation as to the various Funds in which both parties have an interest, were amicably arranged. Since that meeting, the Presbytery of Armagh, with the dissentient voices of one minister and one elder, have retired from the Synod, "as a Presbytery," retaining their records and title. The resolution of the congregation at Dunmurry, of which the Rev. H. Montgomery is the minister, embodies the grounds and reasons for the conduct of those societies which have withdrawn:—"That the Synod of Ulster, having in their proceedings, during the last three years, violated the right of private judgment, which is the fundamental principle of Protestantism—having trampled upon their own code of discipline, adopted unanimously in 1825—having broken the solemn compact, under which ministers entered that body—and having enacted overtures tending to produce most shocking hypocrisy amongst ministers, and denying to the people the free choice of their teachers, we can no longer, as Presbyterians valuing our own Christian privileges, and desiring to transmit them unimpaired to our posterity, continue in communion with the Synod of Ulster."

Mr. Ferrie's Gown, and Mr. Ferrie's Subscription.

WE learn from the newspapers, that some of the Glasgow friends of the Rev. John Ferrie, have lately presented him with a Gown. There are gifts which confer honour on a man, and there are others which will bear a far different interpretation. Whether *all* would have contributed to its purchase, who have done so, had they been aware of his offer of subscription, or known of the following letter, it is not for us to say; but we do know, that *all* who were applied to, did not sanction what they deemed to be inconsistency at least, if not a more flagrant violation of principle. In consequence of the following letter to the Rev. Robert Park, Moderator of the Synod of Ulster, the majority of the Synod's Committee, have, we under-

stand, pledged themselves to place their Students under Mr. Ferrie's tuition, during the ensuing Session.

"Rev. and Dear Sir,

"To your question, 'Are we to understand you, when you promise to renew your act of Subscription to the Westminster Confession of Faith, as *solemnly professing* that you *believe* ALL *and* EVERY *the doctrines of that Confession*, to be *founded upon* and *agreeable to* the *Word of God?*' I answer, *most certainly you are so to understand me.* Earnestly hoping, then, that what I have now written may prove satisfactory to the Committees and Synods, I subscribe myself, Rev. Dear Sir,

Your very obedient Servant,

JOHN FERRIE."

We have heard of instantaneous conversions, and this *may* be an instance. All and every doctrine contained in the Confession of Faith, Mr. Ferrie affirms that he believes to be agreeable to the Word of God! *Great* indeed is *his* faith! We doubt very much, if the Synod to whose intolerant dictation he has bowed, would all say as much. What! plenary inspiration, original sin, the right of the state to persecute error, election, reprobation, eternal torture, infant damnation, the Trinity,—all agreeable to the Word of God! Mr. Ferrie is going to the land of Catholics, and he has perfectly qualified himself for entrance into their communion. Robert Robinson—soul of Christian integrity, of moral worth, and fearlessness!—has said, "As to personality in God, a trinity of persons, I think it the most absurd of all absurdities; and, in my opinion, a man who hath brought himself to believe the popular doctrine of the Trinity, *hath done all his work;* for, after that, there can be nothing hard, nothing inevident, the more unintelligible, the more credible; and as this serves the purpose of producing implicit faith in pretended guides, priests will always try to keep it in credit." In these sentiments we perfectly concur. We think but poorly of any man's qualifications to teach the science of mind, who can set at nought all moral evidence in his professions, and give his unqualified assent to doctrines engendered in the ages of darkness. We revere the man of conscience, be he Trinitarian or Unbeliever; if he honestly and unreservedly profess and advocate his opinions, in the collision of conflicting sentiments, truth will be elicited. But of all unqualified declarations of faith in formularies of man's compiling, we say, in the words uttered by a Prelate of the Church of England, in the House of Lords in 1779,

"I am not afraid, my Lords, of men of scrupulous consciences; but I will tell you whom I am afraid of,—and they are the men that *believe every thing*, that *subscribe every thing*, and that vote for every thing."

The income of the British and Foreign Unitarian Association during the past year, was £1903, the expenditure about £1400. The Association has printed in the same period, 3553 tracts, and purchased 4394, thus adding to the Book Stock 7947 tracts. They have distributed 7989.

From the Fourth Annual Report, we make the following extract:

One gentleman, a layman, writes to them from a district in Yorkshire, as follows: "There is a rather curious circumstance which has caused many individuals in this neighbourhood to read Unitarian tracts. The late Dr. Priestley used, when a resident in Leeds, to pay an annual visit to the Craven Dales, to pursue his geological and mineralogical studies; and by the kindness of his disposition and the urbanity of his manners, he gained the esteem of many of the poorer class. There are old men living in this part, who used to accompany the philosopher on his uncertain rambles; one of them keeps an inn at Kilnsay, and the house he inhabits, was erected chiefly at the doctor's expense. These old friends of the doctor, are never so much "at home" as when conversing about him. They almost idolize his memory; and their esteem for his character has extended to their families, and created in them a desire to peruse Priestley's tracts; and from perusing them, they have been induced to read those of other authors."

The 1st, 2d, and 3d Volumes of the CHRISTIAN PIONEER, and any of the single Numbers to complete sets, may be had on application to Mr. HUNTER, St. Paul's Church-Yard, London; or the EDITOR, Glasgow. The price of the Volumes, 4*s*. 6*d*. each.

THE

CHRISTIAN PIONEER.

No. 40. DECEMBER, 1829. Vol. IV.

"*My Religious Experience, at my Native Home.*"—*Boston*, 1829.

(Continued from page 97.)

I LIVED in the country, where a decease makes a more solemn and lasting impression upon the living. The event is more striking, as being less frequent in a scattered population, and more deeply affecting, as the deceased is generally known throughout the town. His departure excites a prevailing seriousness, and a mournful sympathy with the bereaved relations. There is with many of the people a sort of religious pause in their ordinary pursuits, while they attend the solemnity of interment. At the funeral, death seems to be arrayed and surrounded with the insignia and the pomp of his terrific dominion. Here are the sable, the sighs, and the tears of the mourning. Here the trembling prayer is put up to Him who gave, and who hath taken away; who hath clouds and darkness round about him, and righteousness and judgment for the habitation of his throne. Now, the mourners pass along in procession, to take the last look of the dear remains. And then, the sympathising multitude press around to pay their parting regards. With what shrinking awe did I likewise approach the black enclosure of the dead? The spectacle was fearful. It was the certain evidence that man's body is but dust; and I turned away dismally realizing that I, too, must die. There lay the familiar form of the well-known neighbour. A little while ago, and I saw him living, active, and happy; now what a change! That awful coffin and the ghastly countenance within, used to haunt my remembrance for months, and in some instances, for years. At night, on retiring to rest alone, I used to smother myself in the bed-clothes, to hide my eyes from the funereal visions with which my imagination peopled the darkness. Knowing that I was born to die, I used to suffer under the clinging apprehension that I might be cut down in early life, as one or two young ac-

quaintances, and tens of thousands had been. Judgment and eternity were beyond the grave, and was I prepared for them? No; I had not religion, and this I must have or be eternally miserable. I understood by religion, the renouncing of gay amusements, a solemn gravity of demeanor, the making of prayers, and joining the church.

How often have I wished that I knew just how long I should live, that I might postpone the gloomy work till the last years or even days of my life. I had the idea that a death-bed repentance would save me. But, alas! the uncertainty of the future was alarming. Still, how could I renounce the joysomeness and the frolic of my boyhood? And then my young acquaintances—must I separate myself from them, when at school? must I never visit them at their homes, lest I might not maintain the due solemnity of a religious deportment? I could not make these sacrifices. I tremblingly preferred to hazard my soul by living as I had done. I might continue to old age, and then have time enough to prepare for eternity. Or sickness might give me ample warning of the mortal event, so that I could repent and be saved. Sudden death was only one chance out of a thousand; I was willing to risk this chance, although it was with an abiding anxiety. One thing, however, I did, which I supposed might be accounted a merit, and serve, in some measure, to secure the favour of heaven. I prayed. On retiring to rest, I at first repeated the Lord's prayer. At length I used language of my own. A form was gradually arranged in my mind, from the constant recurrence of the same ideas in my devotions. And often in the day-time, when particularly affected by my meditations, I would steal away to some retirement and make my prayer to God. But the sole cause of my seeming piety, was a slavish fear, an abject shrinking spirit. I used also to read the Bible. This exercise I supposed to have some virtue and saving efficacy in it. I resolved to read the large volume through, from the first word to the last; and this I accomplished. How many times have I re-perused chapters of hard names, and to me unintelligible matter, from not being absolutely certain whether I had read them before in my course. When my task was completed, scarcely a deeper impression remained, in respect to very much of the sacred volume, than if I had turned over the leaves with my eyes shut.

There was at one time an unusual religious excitement in the town where I lived. Conferences were held, and some individuals who had hitherto been of dubious reputation, were convinced of their evil ways, and became pious and prayerful. These regenerate ones exhorted their fellow mortals to a like repentance. I attended some of these meetings. And when I beheld the once free-thinking and profane scoffer earnestly exhorting, and quoting Scripture with surprising fluency, and this, with a look and tone which made my blood run cold; when I also beheld the tearful eyes, and woeful countenances, and heard the heavy sighs of many of the audience, my heart throbbed strangely, and my eyes filled, and I felt, as I thought, symptoms of that conversion, of which I had heard so much said. But the work with me ended in these slight symptoms, and it went not much farther with most others. Our prudent pastor was averse to these extraordinary excitements. He attended conferences, because some of his people would have them, and he must watch his startled flock, lest they should scatter to the sectarian folds in the vicinity. He explained the perplexing Scripture, and spoke forth the words of truth and soberness, in his mild, persuasive tones. The good man had the religion of Jesus sincerely at heart, but in imitation of the Apostle he would show his people a more excellent way. He inculcated that charity without which all pretended gifts of the spirit are nothing. Thus the revival, as it was beginning to be called, soon died away; and I escaped a conversion, and a zeal without knowledge, which, perhaps, would have effectually hindered my mind from that calm and simple and beautiful Christianity, in which I now have faith, hope, charity, and joy.

I have reflected much on the feelings I entertained at this time, and on the causes which led to them. I have watched the operation of other minds, when under religious excitement. From these reflections and observations, I think that I pretty well understand the nature of revivals. A digression on the subject may not be found useless, at least to those who are just beginning to judge for themselves, what is right. The majority of those educated in the Christian faith, have received impressions respecting God and religion, similar to those of my early years. They have read in the Scriptures before they were able to interpret them aright. They have read of the awful

power and the burning vengeance of God. They have dwelt upon the dreadful scenes in the Revelation, have trembled at the final judgments from the great book of account. Their religious reading and instruction, in general, are such as to fasten in their minds the most terrific images. In short, they possess in a greater or less degree, associations similar to those which darkened my own mind, as has been related. These associations arise in the mind whenever God or religion is thought on, and cast a shadow and a chill over the spirits.

Now, the secret of the revival I conceive to be this. These associations or remembrances are powerfully excited, are brought before the mind's eye with a renewed and startling vividness. A preacher addresses an audience on the subject of religion. He pourtrays their sinfulness in the darkest colours, and the consequent wrath of an offended God. The torments of hell are set forth, the danger of delay is urged, and all in that peculiarly dolourous tone which has become an established characteristic of religious fanaticism and superstitious fear. No sooner are these topics thus touched upon, than a host of awful images start up in the minds of the hearers. The preacher generally presents them directly himself. To their kindled imaginations, the last trump now sounds, the end of the world is come, the dead are raised and assembled before the terrible glory of the Infinitely Just. The guilty are condemned, and cast into the burning lake. But I need not further describe; the reader has only to consult his own memory, or cast his eye upon hundreds of religious publications within his reach, and he will have the picture, as true and as terrible as I can make it.

At these conceptions, the audience are stricken with dismay. They have not reasoned much on religious subjects, and all this material imagery, this figurative representation of the Deity and his judgments, has the same effect as if it were literally true. Perhaps the subject may be illustrated by something of a similar nature. Many persons have their memories stocked with frightful stories about ghosts and other strange sights. Now let these be repeated at night, and how will they close round the fireside, and cast fearful glances behind. In this state, it requires but some little uncommon sound to produce pale consternation. Even the intelligent and the philosophic experience something like the same effect, in reading tales

of horror. It is imagination that produces the terror. It presents the images of the objects described, to view. The ghost or the assassin seems to be lurking in the very vicinity of the hearers or readers; and they almost expect to see strange shapes on looking round. Just so it is with the subjects of revivals.

Imagination presents the images of the things described, with a distinctness almost like that with which realities stand before the material eye. The omniscient Judge seems present, on the throne of his glory, pronouncing the irrevocable doom; and the terrific agents and instruments of his will, seem to appear also, ready to execute the endless tortures that may be adjudged. These ideal forms, when once conjured up from the repose of memory, are, in the time of the excitement, abidingly present to the mental sight. They are still more horrible in sleep; for now, reason has no control. What the wretched beings simply feared, when awake, they seem actually to experience in their dreams. The visions of the night are as new warnings, and create a tenfold alarm. Oh, what if my dream should be fulfilled, is the agonizing thought. A gentleman once told me, that after having attended a fanatical meeting, he dreamed that he was writhing in the flames of hell, and his own loud, piercing shrieks awaked him from his seemingly real torments.

Besides these figurative representations appearing as real, another powerful aid to revivals, is that sympathy which always prevails in a community, during any unusual excitement of feeling. On the subject of religion, there are many peculiar circumstances, which give to this sympathy an almost resistless influence. All classes of society have an interest in the solemn concern. Differences in rank and age and sex, so important in time, are forgotten in view of those spiritual distinctions, which shall separate one from another, in eternity. Accordingly, when the great body of minds are all furnished with the predisposing notions, sympathy runs, like the electric fluid, through all of one common nature. Hundreds are often closely crowded into one apartment. Each one not only sees, but often feels the tremblings of his neighbours, in contact. Then there is the sigh, and the tear, and perhaps the groan. Each one perceives, in some at least, the moving tokens of the same feelings with which he is beginning to be affected. Thus sympathy, as it were, passes and repasses

from one to another, like an invisible spirit, of restless agency, in the wonderful excitement.

Were I not afraid of digressing too long from my own private experience, which I have set out to relate, I might go on to speak of those principles in human nature, by which a hope is obtained, and rapture rises out of despair. And how the convert, thenceforth, either goes on his pious, peaceful way, rejoicing, or in a little while becomes more desperately wicked than before. But I must pass these things by, for a few more important considerations, and then return to myself.

It is said that the most hardened and godless sinners are smitten, and become as new creatures. No doubt that many times this is the case. These persons have the same associations with all others. They are excited in the same manner, and with double effect, as they feel themselves to be more wicked, and in more danger than others. They feel that if these things are so, for them indeed it *is* a fearful thing to fall into the hands of the living God. And what if they should be snatched immediately to judgment by sudden death! They are wrought up by imagination and sympathy, to the highest possible pitch of terrific excitement. Under these strong impulses, they break the chain of evil habit, and are reformed, to the astonishment of all. But the causes of the change are perfectly natural, as I trust has been made clear.

Almost all the inhabitants of Christian lands have their minds filled with the images and the associations of which I have spoken. But very few of these reason much on religious opinions. The majority receive the figurative representations of Scripture as the literal truth. No wonder that revival preachers produce such tremendous results, with all the poetical machinery of the Scriptures, of religious hymns, of creeds and catechisms, of Milton's Paradise Lost, and of their own invention besides, to wield in their cause. The same preaching would be in vain among the heathen.

As a proof that revivals are produced in the way I have mentioned, I ask the reader to look at the Hindoos of the present time. How little effect has the preaching of Missionaries, on their minds. They have preached for years concerning this awful God, and his infinite punishments of the unbelieving and the wicked, to very small

purpose. The fact is, the Hindoos have no associations in their minds, connected with the figurative imagery of Scripture. All is new to them, and foreign to their usual current of thought and feeling. There is no excitement, no sympathy. It is with them as it would be with us, should they send Missionaries here, to convert us to their faith. Should any one attempt to excite among the Hindoos a more devout attention to their own religion, and should array before their imaginations, all the terrors on the one hand, and the delights on the other, of their mythology, no doubt he would produce a pagan revival, very like, in many of its features, the fanatical tumults which have, from time to time, risen and subsided, in many parts of the Christian world. Now, if these last are produced by the special influence of the Holy Spirit, as is pretended, it would matter not whether the subjects of this influence were educated in a pagan or a Christian faith. Did not the Apostles make multitudes of converts in many nations of various and deep-rooted religions—even thousands in a day? They were truly assisted by the Spirit. But could modern Gentiles more resist this same Spirit than the ancient? Methinks that it must be most evident to the candid, that the wonder-working power of the great conversions or revivals of modern times, is sympathetic terror, aided more or less by various other principles in our natures. This will doubtless be denied, and called blasphemy against the Holy Ghost, by those who have not studied themselves, who have not found the chain of causes and effects which connects their minds with outward and material things. I do not blame them. They really think so. But how can the Christian minister, who has investigated the philosophy of the human mind, who knows what tremendous engines superstition and a common sympathy have been in all ages, how can this educated and enlightened man believe in the supernatural character of revivals?

Let it not be inferred from the preceding remarks, that I think no good results from these phenomena. I believe that many have been turned from darkness to light by them; but still I believe there is an evil in them, which far overbalances the good.

I have spoken from experience, and from observation of the bad effects arising from the figurative representations of the Divine punishments. Let it not be supposed,

however, from what has been said, that I would disclaim the idea of future retributions for sin. I would have the natural and immutable connexion between vice and misery clearly pointed out. Yet I would have the Creator pourtrayed not so much the Jehovah of the Old Testament, as the Heavenly Father of the New, whose correcting tenderness should cause his disobedient children to bow their faces with shame and contrition, not hide them with horror and dismay. I would represent heaven as gently shedding its radiance and its dews on the self-darkened, self-petrified heart, to make it fruitful and happy, if it *will* be so, not as preparing lightnings and torrents, to rend asunder, overwhelm, and destroy. Let it appear that if we *will* not follow the ceaseless spirit that would lead us, we *must* remain without the kingdom of peace.

There are retributions for sin which result from the constituted nature of matter and mind, and not from the capricious vengeance of this nature's Author and God. These retributions reason finds, conscience feels, and the soul shrinks from. These are terrors of the Lord, which cannot but persuade men, for they are addressed to, and received by the calm understanding; and they cast no shade upon the alluring brightness of the Father's glory.

I trust that it does not appear that I have spoken lightly of the Sacred Scriptures. Oh, let it not be supposed that I think lightly of them. My remarks have reference to erroneous impressions, arising from ignorance of the true character and meaning of these writings. I regard the Bible, properly understood, as an unanswerable proof of One Almighty God, perfect in wisdom and love. When religious teachers shall use its contents aright, sceptics will no longer spurn the volume from their hands, no longer open it only to find and ridicule seeming contradictions. They will bend their powers to the study of its dark and strange places, as patiently and candidly as they would to some yet unstudied, unknown portions in the volume of nature. And they shall rejoice to perceive a Divine philosophy in the Word, perfectly harmonious with the admired philosophy of the surrounding creation.

I thought it necessary to detain the reader by these cautionary remarks, because one's meaning is so often misconceived and misrepresented concerning important points in dispute.

I now return to my own religious experience. The

personal incidents and feelings thus far detailed, occurred previously to my fifteenth year. By the time that I had arrived at this period, my melancholy superstitions began to pass away from my mind. I had a taste for reading, and as my knowledge of books increased, my solitary thoughts flowed in other courses. Religion presented itself to my mind in a new light. Whenever I recurred to it, which was less frequently than before, it was to reason upon, and to doubt, and finally to deny much that I had believed. There was now no particular religious excitement, and there were no other peculiar circumstances to keep early impressions ever fresh in my mind; so that my growing understanding soon perceived their irrationality.

I occasionally heard the suggestions of the sceptic. His queries, which the bigoted could not answer, and his merriment at believed absurdities, did not cause me to renounce the Christian faith, but it had a tendency to banish the subject of religion from my thoughts, as one concerning which there was much uncertainty, and in which it was not particularly necessary that I should perplex my mind. I now almost entirely ceased to peruse the Bible; for although its awful allegories and metaphors were no longer a terror, yet it was a dull, dismal book from association. I scarcely thought of its richness in the tender, the beautiful, and the grand, on which I might have feasted my taste, if not my feelings of devotion. I had no inclination to return to what was, as it were, a mighty cavern, where I had felt deadly chills, and imagined fearful sights in its darkness, having no guide, no clear light, to show me the solemn splendours of a divinely built temple. This neglect of sacred things, as it happened, had no particularly bad effect upon my morals. I lived in comparative solitude and obscurity, and spent much of my time with books. I had intercourse with but few of the living, so that I remained as pure as ever, in my character, from the mere absence of temptation. How often have I shuddered at what might have been my fate, with but a small difference in situation.

During these years, when I slighted religion, put away the Bible, and turned my face from eternity, how might I have been led astray and lost, amid the social excitements and seductions of a village, a college, or a city. I possessed ardent passions, spontaneous sympathy, and a bounding spirit; and with seductive companions at my

side, and pleasure in near prospect, how abandoned might I have been! God be praised that at this dangerous period, I was surrounded by the simple society of rural life; and that my dearest communion was with the harmless book, and the alluring scenes of nature.

(To be Concluded in our next.)

The English Unitarians and the Marriage Question; a Conversation.—No. 2.

L. Since our discussion the other evening, I have been thinking a good deal on the subject; and should be glad to have a little further conversation with you upon it, if you feel so disposed.—*P.* With all my heart, I am quite willing. I commend you, for looking the question full in the face. For surely it is best, to satisfy ourselves of the truth or falsity of a principle, and to act accordingly, without halting between two opinions, or saying one thing and doing another. Unitarians shrink from the subject with fear. The married it condemns, by reproaching them with a conformity in violation of conscience. The single it distresses, by presenting before them a formidable obstacle to the gratification of their dearest wishes. And thus, they have neither of them courage to be just, and both are self-hoodwinked. But what is the result of your cogitations?

L. I can hardly tell; for I am still undecided, and in the midst of perplexity.—*P.* In what respect? Is it in regard to the character of the ceremony?

L. Oh, no: on that point I am quite satisfied. The service is evidently Trinitarian; there can be no doubt of that. But I know not whether it may not be conformed to, and innocently conformed to, after all.—*P.* In what sense?

L. I will endeavour to inform you. It would be quite sufficient, as you have observed, for the preservation of conscience, if the objectionable parts were omitted; though I am rather doubtful whether this would be deemed lawful, after the Legislature has peremptorily decided to the contrary.—*P.* We have a case in point, in the *Monthly Repository*, Old Series, vol. xiv. p. 340. It is an instance of protest; on which occasion, the objectionable parts were omitted, though the gentleman had previously written

to the bishop of the diocese on the subject, and had received his answer, in which he says, "It would be foreign to the present subject to enter into a defence of our Marriage Service, when, if my views of it were the same with your own, I could not possibly grant your request. From your own knowledge of the law, you must be well aware that the *rubrick of the liturgy, is the law of the land;* and, consequently, that if I allowed an alteration in the Marriage Service, so as to suit either your views, or those of any other person, I should act in defiance of the statutes, as well as of episcopal duty. And if any clergyman should venture, in the reading of the Marriage Service, either to omit or to alter, he would be subject to very heavy penalties." So it appears, that if the strict letter of the law is adhered to, Unitarians must abjure their faith. If they preserve their consciences inviolate, by omissions in the service, they do it by evasion, connivance, and stealth.

L. If such be the law, it is very seldom observed; for I am inclined to think, that it rarely indeed happens, that the whole of the service is read. And as to "evasions and connivance, &c." though uprightness so preserved, might be deemed a sort of smuggled contraband article; yet I know not that it would be improper, in point of morality, to escape the infliction of an unjust tyrannical law, by such means. It might not, perhaps, be safe, in point of legality, for Unitarians to do so; for some doubting bigoted lawyer might seek to unsettle their marriages, if so solemnized; though, if all marriages were deemed illegal, in consequence of omissions in the service, there would be plenty of work for the gentlemen of the bar, and lamentable would be the effects in regard to legitimacy, and inheritance, &c. But I throw all considerations of such a mode of relief, entirely out of the case, and would recommend protesting in its stead. For, notwithstanding your objections to it, I think it may be resorted to, with propriety and effect. You have not viewed it, I am of opinion, in a right light; and, therefore, you have not done justice to it. From its notoriety, it is a public memento of the scandal which the State inflicts on the Church, or which the Church inflicts on itself; and it must, I am persuaded, in the end, lead to the removal of the grievance which is thus shown to exist.—*P.* This is not sufficient for your purpose, even admitting your argument.

For the question is not, whether the means be calculated to lead to success, but whether it be lawful.

L. I maintain that it is; and I think I can prove it.—*P.* I feel as confident that it is not. And if you will allow me, I will state my objections. It may be better that you should see them, that your argument may have something tangible to contend with. I object, then, to this protesting-conformity, for the following reasons:—In the first place, it is highly ridiculous; being affirmation and negation, in the same breath—implying a contradiction of terms, and a confusion of ideas, which can never coalesce. It presents the palpable inconsistency, of persons condemning with their tongues, what they approve by their actions, at the same time. It is self-condemnatory: designating what is evil, and committing it; denouncing what is a violation of conscience, and being guilty of the violation. As it defines what is wrong, and yet does what is admitted to be so, it is a deliberate transgression of the law of God; and comes under the application of our Saviour's reproof of the Pharisees,—"If ye were blind, ye should have no sin; but now ye say, We see; therefore your sin remaineth." It is utterly vain, as it cannot alter the nature of things—make that true which is false—that right, which is wrong; consequently, the ceremony that is a violation of conscience, and idolatrous in its character, remains still the same. If it were generally acted upon, it would be subversive of all virtue, and fruitful in all vice; for men might commit any and every species of evil with impunity, if they were to suppose, that by protesting against it, they could render such commission harmless and innocent. If the ceremony be a violation of conscience, as it is declared to be, it does not admit of any compromise; for conscience cannot be compromised, lawfully and innocently, under any circumstances whatever—being the voice of God within us, and its commands imperative, and always to be obeyed. It is an acknowledgment of the assumption of human authority, in matters of religion, "to decree rites or ceremonies, and authority in controversies of faith;" an assumption which has been more productive than any thing else, of spiritual pride and tyranny, intolerance and persecution. It is conformity to a Church established by Act of Parliament, and "teaching for doctrines the commandments of men." It tends to perpetuate error, delusion, and superstition;

as the doctrine of the Trinity, which the ceremony maintains and inculcates, was the forerunner of the gross corruptions of Christianity, which have operated, and still operate, so banefully against the spread of truth. It was never once resorted to, in the midst of persecution, or under any circumstances whatever, by the holy men of old, who were inspired by the spirit of God; and who must, therefore, have known what duty and conscience required of them, or whether any expedient could justify them in abjuring their faith, to save their lives. On the contrary, it is opposed to their noble magnanimity, when commanded to violate conscience in the denial of their faith; fearlessly replying, "We will not bow down to the golden image which thou hast set up;" "We ought to obey God rather than men." It presents an example to the world of pernicious tendency; being founded on palliatives, shifts, and evasions, which are never favourable to rectitude of conduct, and being more in unison with the fear of men than the fear of God. At the best, it is a half-measure, and must excite the suspicion, that persons who profess to believe one thing and practise another—inwardly dissent and yet openly conform—are not deserving of credit, and cannot be in earnest, when they talk of scruples of conscience. Lastly, the English Unitarians, by a little additional trouble and expense, might obtain the legal solemnization of their marriages, by repairing to another part of the United Kingdom; where they might submit to a form without violating their consciences, sacrificing their principles, or abjuring their faith. These are the reasons on which I object to this protesting-conformity to the marriage ceremony. If you can invalidate them, you will prove my position to be untenable, and will justify this mode of proceeding.

L. I question whether they are not founded in mistake. What is it that is protested against?—*P.* Doubtless, the ceremony.

L. I am of a different opinion. If, indeed, I were not, I should admit at once and completely the conclusiveness of your arguments. Protesting-conformity, in the very terms in which it is expressed, is self-contradictory and self-condemned, if it refers to the thing protested against and conformed to at the same time, constituting one and the same act. This, I should imagine, no rational man would defend for a moment; it is completely untenable,

and not a whit more consistent than Protestant-Roman-Catholicism would be. It is not, however, the poor, harmless ceremony, a certain form of words and phrases, against which the protest is directed, but that arbitrary, intolerant, and sinful power, which commands conformity in such a case, which environs the natural right of marriage, with a law that contravenes the law of God, and which conscience repudiates and condemns. It is *this* that is protested against, and not a mere set of phrases and words—a ceremony, that is as quiescent as the clod of the valley.—*P.* Supposing you are right, in point of fact, what do you gain by it?

L. I gain this: the case is completely altered, and your objections fall to the ground. The evil is viewed in those who command this conformity, and on them does it rest. The protest is a solemn declaration, that *they* are guilty, and that they alone must answer for it.—*P.* I do not think that the position, in regard to principle, is altered in the least. In terms it is; and it is more reasonable, it must be confessed, to protest against the arbitrary sinful power here exercised, than the ceremony itself. But the very ground of a protest, is the existence of something wrong; and this wrong is submitted to after all, and with the full conviction, and plain unequivocal declaration, that it is so. What, then, is gained by this? How is the consistency made out? The difficulty, to my mind, is not in the least obviated. You have protesting-conformity still. And if this be not inconsistency, I really know not what is.

L. There is no inconsistency in protesting against a power, which is arbitrarily and wickedly exercised, and which you cannot resist. You do all that the case will admit of; and you cannot do more. You are not silent; you lift up your voice in reprobation of the evil deed. And the guilt be upon those who occasion the offence.—*P.* Before I answer your arguments, it may be well to ascertain whether you are right, as to the statement of the fact. If I mistake not, the protests are against the *ceremony*, and not against the *wicked power*, by which conformity to it is compelled. Let us, then, consult these strange productions; the Repositories, &c. containing them, are at hand; and it will not occupy much of our time, just to refer to them. *Repository*, Old Series, vol. xi. p. 301; vol. xii. p. 570, 571; vol. xiv. p. 179, 181, 272, 340. *Repository*, New Series, vol. i. p. 299–301. *Re-*

former, vol. xiii. p. 86–90. And *Pioneer*, vol. i. p. 420, 421. In all these instances, the fact is as I thought—the protest is against the *ceremony*. The language used, is, "The undersigned, &c. protest against the marriage ceremony." "We deliver this as our protest against the religious part of the marriage ceremony." "Against the marriage ceremony, they (the parties) most solemnly protest." There is even protesting in the very midst of the service, which gives us an instance or two of the strangest form of parenthetical language, that ever met the eye. It runs thus:—"In the name of the Father, and (*but protesting against it*) of the Son, and (*but protesting against it*) of the Holy Ghost." This is really weak and trifling—a mere playing with words. And better far would it be, inwardly to ejaculate, "The Lord forgive thy servant this one thing." However, there can be no doubt, from the instances adduced, that the protests have been uniformly directed against the *ceremony*. And, therefore, your argument, in this respect, fails you.

L. Yes, I grant it, in reference to the past; but not with regard to what may be, and what, in my opinion, ought to be in the future. Having hitherto given scarcely any attention to the subject, I have been mistaken as to the fact; but I think the principle which I advocate is perfectly tenable. Let the protest be directed against that intolerant, persecuting power, which, in violation of conscience, compels conformity in this instance; and while consistency and integrity would be preserved, the legislature would be awakened to a sense of its injustice and oppression, in regard to this particular case. The evil would be disclaimed by the parties, and would be fixed upon those who would enforce an authority against the authority of God. Perhaps I shall be best understood, by a reference to Edward VI. on a particular occasion. We are informed, that it was with great difficulty, Cranmer induced him to sign the warrant for the execution of that unfortunate martyr, Joan of Kent. "At last, overcome with importunity, Edward submitted with tears in his eyes; and he told Cranmer, that if any wrong were done, the guilt would lie entirely on his head." This will explain my meaning, and illustrate the position of the Unitarians, in regard to the present law of marriage.—*P.* But this is a very different case from the one under consideration. Edward VI. was a mere youth—a child, as it were;

and that experienced man, who could lead so artless a youth into crime, would be the only guilty individual. But the persons in question, have arrived at years of discretion: they can judge between truth and error, right and wrong; and the very fact of their protesting, is a decisive proof of this. They, therefore, are themselves accountable for their actions, and are guilty when they do wrong; though others are not innocent, who expose them to temptation, and render it exceedingly difficult for them to avoid it. As, in the present instance, an awful responsibility rests upon those who thus tyrannize over conscience, and wield an unlawful, sinful, and cruel power. They are verily and deeply guilty; and God will require it at their hands.

To the Editor of the Christian Pioneer.

Sir,

In the September and October Numbers of your Magazine, which have just fallen in my way, a Correspondent, who subscribes himself "R." has stated two series of questions, the one to Deists, and the other to Atheists, on which I take leave respectfully to offer a few brief remarks.

In entering into discussions of this nature, it ought never to be lost sight of, that the party maintaining the affirmative side of the question, is bound, in all reason, to attempt proving his thesis. I need hardly tell you, Sir, that your correspondent, holding, as he does, the doctrine of a skilful, and contriving, and over-ruling Providence, ought to have given you what evidence he could upon the subject, and not to have called on such as may have formed different opinions, to substantiate those opinions. It is unreasonable to demand, in the first instance, proof of a negative position. The sceptic has only to examine the reasonings of his opponent, and if he finds them unsound, to object to their admission into the scale of evidence. It may be thought an easy matter to make objections; it is often captious to do so; but it is always possible to ascertain whether they are solid or frivolous, and the decision of the question depends on their character in this respect.

From the communication of "R." it does not appear what the arguments are, which he considers best adapted to convince unbelievers of their errors. The superiority

of his knowledge of nature and of Christianity, I have no disposition to dispute. If, however, he wishes to disseminate that knowledge, I am humbly of opinion, that it would be done to better purpose by being stated in plain instructive language, than by referring to "masterly treatises, which have been published in defence of natural and revealed religion." It is rather too much to expect, that any effort should be made to combat the elaborate reasonings of Bentley, Derham, Whiston, Ray, Clarke, Fenelon, or Paley, in the pages of the Christian Pioneer. The subjects referred to, however, weighty as they are, might be introduced by degrees, commencing with first principles, and proceeding gradually to whatever conclusions may be necessary; but I cannot see the propriety of preferring queries to this method of discussion, especially under the circumstances already mentioned, of their coming from the wrong quarter.

As to the Questions themselves, I leave it to your judgment, whether they have been put together with that accuracy and precision which is requisite in such cases. They are generally couched, so as to involve a *petitio principii*. For example, the first Question to Atheists, is given in these terms: "Is there not incomparably more skill and contrivance in the structure of the human eye, than in the formation of a telescope?" Now, it is here assumed, that there *is* skill and contrivance in the structure of the human eye (which is the very thing in dispute); and it is only asked, if there be not MORE than in the formation of a telescope. Were an infidel to ask a believer whether Jesus Christ or Mahomet was the greatest impostor, the Christian might justly reply, that the question was impertinent, since he did not look upon Jesus as an impostor at all. If we intend any benefit to our opponents, by propounding questions to them, we ought, at least, to state them so as that they should be entitled to the admission, that they were fairly stated.

A number of the Questions to Deists, too, seem to be little else than a circle of errors. They take for granted the genuineness and truth of what is called the Gospel history, and then infer the sincerity of the Apostles, and, by consequence, the truth of all that is recorded in their name. Any question respecting the existence of Christ, appears never to have entered his imagination. This is all along assumed. In Question 9, it is likewise assumed,

that a man was restored to his sight, who had been born blind—that the man himself had been examined and re-examined—that his parents were questioned—that the miracle had been investigated immediately after it was performed, and so forth; and then it is asked, "What more could be done to detect the imposition, if there had been any? and what motive could either the man or his parents have to assert such falsehoods?" Again, Question 10, very simply asks, "How could that disciple be mistaken with respect to the person of his Master, who saw in his hands, after his resurrection, the print of the nails by which he had been fixed to the cross, and thrust his hand into the side which had been pierced by the spear of the Roman soldier?" But how is it possible for an unbeliever to answer such questions, otherwise than by saying, that they are ridiculous? What idea can "R." have formed of the rationality of a Deist, who should admit a statement of occurrences as correct, and yet refuse his assent to the consequences? or who should grant the crucifixion and resurrection of Jesus, and have nothing to hang a doubt upon, but the incompetency of Thomas's testimony?

Most of your Correspondent's other Questions, exhibit a similar character with those just mentioned. It passes my comprehension, indeed, to conceive what could be seriously meant by them. Let him give us his reasons for believing in the existence of a Deity; and, if they stand secure against the scrutiny of the Atheist, let him show the necessity of a revelation to mankind, and afterwards enter upon the internal, or, if he chooses, the historical evidences of that revelation, and we shall be better able to perceive the connection and force of his arguments, than by putting questions which have little or no bearing upon the precise points at issue between the parties. As the religious man has something to teach, he ought to leave questions to those whom he intends to convince by his doctrines.

Should "R." think of favouring your readers with any of his arguments on any of the important topics connected with his first series of questions, I pledge myself, should my services be acceptable, to meet them with honest and fair opposition, or with a candid submission to their rectitude. I have no interest to serve in contending for my opinions. Truth alone is the object I have in view, and

it is but fair to allow, that it is also the object of yourself and correspondents. You will not, then, think it unreasonable, if I should solicit "R." to come forward with something in the shape of affirmation accompanied with proof.

In conclusion, permit me to observe, that were I disposed to attempt answering the queries as they now stand, I should, as a preliminary step, request definitions of the words "skill" and "contrivance," so that, if your correspondent be averse to what I have here proposed, he may signify his intention to continue, or rather, to commence the discussion by defining his terms. S.

Glasgow, 23d Oct. 1829.

On Ignorance of the Scriptures, in its relation to Unbelief.

———πλαναστθε, μη ειδοτες τας γραφας.

In this Essay, it is not designed to call in question the general knowledge and talents of a class of writers that have opposed themselves to the pretensions of Christianity. The cause of Revelation would be ill served by any such attempt. I shall aim, however, at a point of great importance in the Deistical controversy: I am desirous of showing that Scriptural learning has not been cultivated by these persons; that *here* they are lamentably deficient; and that the deficiency is betrayed by many, if not by most, of their favourite charges against the Bible.

The unbeliever overlooks many strong presumptions in behalf of revealed religion, which are afforded by this volume.

He overlooks that strict undesigned agreement of the Scriptures with the history and manners of the age, and with the customs, the language, the taste, the character, of the countries, whither we refer them, which might serve to rescue these writings from the imputation of having been framed in any other spot, or at any later date.

He overlooks various instances of artlessness, candour, and honesty, in the writers.

In particular, he overlooks that accordance of the Evan-

Note.—Erratum, Vol iv. p. 53, line 7 and 8 from the bottom; place these references after the word "criticism," in the *second* note.

Line 12 from the bottom, for "expositions," read "exposition."

gelists with each other, which, taken in connection with the minute and unimportant dissonances found in their histories, would prevent or repel the suspicion, that they conspired to impose a fraud upon the world.

The numerous marks of consistency and nature discoverable in those histories, as well as in the engaging narrative left by Luke, of the Acts of the Apostles, he totally overlooks.

Not less does he disregard those references to facts which are interwoven with the letters of Paul, and which, assuredly could not have been made by the author, or have passed without dispute by the readers, had not the facts existed.

He is inattentive to that coincidence of these Epistles with each other, and with Luke's second history, which, from the very nature of it, has been ably represented in the light of an independent and a weighty argument for the divinity of the Gospel.*

In like manner, he overlooks the evidence to the same effect, arising from a patient investigation of the moral feelings and character of Jesus Christ, as he is described by the Evangelists—and from the way in which our Lord and his Apostles proposed their claims.

That, too, he overlooks which rests upon a careful examination and comparison of recorded prophecy with the events in which it is alleged to have been fulfilled.

Equally does he overlook the appeal that has frequently been urged in behalf of Revelation, to numerous facts which the Scriptures present, and to many instances of conduct there recorded; an appeal which it is not possible to make with success in the case of the Koran of the Mahommedans, and of the pretended sacred books of Zoroaster and of the Brahmins.

While the unbeliever neglects those arguments for revealed religion, which a just acquaintance with the Bible would supply, against this volume he advances objections built on an inadequate and erroneous conception of their style, their allusions, and the nature of their contents.

Thus, he makes no allowance for the conciseness, the spirit, and the boldness that distinguish the language in

* See Paley's *Horæ Paulinæ;* the most original of that valuable writer's productions, and one of the noblest contributions ever made to sacred literature. Dr. Hartley, "on the truth of the Christian Religion," Prop. 25, just glances at the argument.

which the books of the Old Testament were composed, and which occasion many passages in them to be viewed by unreflecting and uncandid readers, as destitute of meaning, propriety, and order.

He marks not the difference between figurative and literal expressions; often receiving as metaphorical what is literal, and yet more frequently as literal what is metaphorical; and forgetting that those representations of the Divine perfections, character, government, and measures, which he is pleased to censure, are the lofty but significant images of Eastern poetry.

Nor is he only inobservant of the structure, genius, and simplicity of the Hebrew language, and of the properties of the poetry of the Jews; he also fails to discriminate between real history and the pictures of scenes in vision; objecting against the one what can with no reason be objected against the other.

He does not interpret obscure and apparently unintelligible phrases, by the same or the like phrases occurring elsewhere: and he detaches passages from the connection in which they respectively stand, and then insists on the falsehood, or absurdity, or danger of the doctrines which he supposes them to inculcate.

This is not all: he demands perfect correctness and elegance of expression, regular and minute narratives, elaborate and refined treatises of truth and duty, from men who, as a clearer knowledge of their productions might convince him, wrote in the current language of their country, who made no pretensions to exactness of composition, were memorialists rather than historians, and attempted nothing more than to give such a concise and satisfactory account of facts as might lead their readers to admit the Messiahship of Jesus.

Hence the unbeliever loses sight of the maxim, that silence is not of necessity contradiction, or variation a denial.

He considers not that every age and country has some peculiarity of customs, so that estimating those mentioned in the Scriptures by his own ideas of beauty and fitness, he frequently complains, where, in truth, there is nothing concerning which to complain, except it be his own want of thought and knowledge.

In fine, he is regardless of the fact, that the history contained in the Scriptures is the history of human beings;

whence it happens, that, because these books are, substantially, the records of the Jewish and Christian religions, he charges on the religions the vices of the characters introduced, and the errors and prejudices which are there incidentally related, than which, no proceeding can be more notoriously unfair.

Unbelievers often confound the Scriptures with mistaken translations and false interpretations of them.

As the most valuable gifts of Heaven are conveyed to us through human channels, some mixture of the imperfection of our nature will accompany the transmission of the celestial treasure. Versions of the sacred pages are not always faithful: comments upon them are not always consistent and judicious; and we must decide on the justness of both by an impartial application of the laws of criticism.

Yet, unhappily, many of the opponents of Revelation, consider that as the genuine meaning of Scripture which, has been so received in the country of their residence, or by the Church of which they may have been members. If, for example, a writer who insists that a particular book of the Old Testament could not have been the composition of a very early age, inasmuch as it recognises a custom which in that age had no existence, is found to build his objection altogether on a doubtful translation of the verse in question;* if the same author, alleging that another book could not have been written in the Hebrew language, because it describes some of the constellations in Greek terms, is discovered to have been betrayed into this mistake by a received *version*,† or when reasoners of this class view the allegorical comments of some fanciful men, as the undoubted doctrines of the sacred text; what can we pronounce of such an objector, but that he errs, not knowing the Scriptures? N.

The Unitarian.—No. 5.

John x. 30.—"I and my Father are one." This has been appealed to, as a proof from our Lord's own words, (the strongest that has ever been found) of his equality

* Prov. xxiii. 31.

† The writer alluded to is Voltaire; the other passage, Job xxxviii. 31.

with the Father; but no one who attentively reads to the end of the chapter, can suppose that such was the meaning of Jesus; for, when the Jews, in consequence of these words, affirmed, "that he being man, made himself God," what said Jesus? Did he inform them that he *was* God as well as man, and explain to them the mystery of his incarnation? No. He denied the imputation:—"Jesus answered them, Is it not written in your law, 'I said ye are gods?' If he called them gods to whom the word of God came, (and the Scripture cannot be broken,) say ye of him whom the Father hath sanctified and sent into the world, 'Thou blasphemest,' because I said I am the Son of God?" And then he refers them to the works which he had performed, and calls them the works of his Father. But how, then, are Jesus and the Father *one?* They are united in the same design—the salvation of the human race, of which God is the author, and Jesus Christ the instrument and the finisher; they are one in Spirit, in communion, and in love. Jesus prays for his disciples, (John xvii. 21 to 23,) "That they all may be one as thou Father art in me, and I in thee; that they may be one in us, that the world may believe that thou hast sent me; and the glory which thou gavest me, I have given them, that they may be *one as we are one;* I in them and thou in me; that they may be made perfect in one." It is evident, therefore, that in whatever sense Jesus and the Father are one, in the same sense are his disciples one with them. If this text, contrary to his own explanation of it, be brought to prove the equality of Christ with his God and Father, will not the other prove that the disciples are also equal with them? And if this be the strongest passage, in Christ's own words, which Trinitarians can produce, to prove his equality with the Father, where in all the Scriptures can they procure sufficient evidence to support this their fundamental doctrine?

John xx. 28.—"And Thomas answered and said unto him, 'My Lord and my God!'" Is it possible that Thomas, who had but just before doubted whether his Master were alive, could have supposed for a moment that he was the very and eternal God? Could he suppose that the immortal, the unchangeable God, had died? Could he doubt whether his God were alive? Or, if the truth flashed on him at that moment, how is it that we hear no more of it; that the discovery, great and important

as it must have been, is never mentioned again? If the words were addressed to Jesus, the Apostle could have used the appellation God, in no other sense than that in which it was used by Jehovah to Moses; or the magistrates in the Psalms; or as our Lord himself explains it, (John x. 32.) "They were called gods to whom the word of God came." But it appears to me, that these words are no more than a sudden exclamation of the astonishment and joy of Thomas, and an acknowledgment by him of the great power of God in raising Jesus Christ from the dead; as if he had said, 'My Lord and my God hath done this!' or, 'My Lord and my God, how great is thy power!' A passage, of similar construction, is found 1 Sam. xx. 12: "And Jonathan said unto David, O Lord God of Israel! when I have sounded my father," &c. But no one has hence supposed that David was God.

Romans ix. 5. "Whose are the Fathers, and of whom as concerning the flesh Christ came; who is over all, God blessed for ever. Amen." When Paul wrote these words, he could not mean to say, that a man, a descendant of the Jewish fathers, was the blessed and eternal God; that the blessed and eternal God was begotten or born of Jewish parents. This appellation, "the blessed," is never applied in Scripture to any but God the Father: it is applied to Him by way of eminence. Luke i. 68—Psalm lxxxix. 52—Rom. i. 25—2 Cor. i. 3; xi. 31—Ephes. i. 3—1 Pet. i. 3—and Mark xiv. 61. The term "God over all," is applied exclusively to Jehovah, Ephes. iv. 6. The passage now under consideration, must be translated according to the manner in which it is punctuated; and as none of the ancient manuscripts are pointed, this is left to the judgment of the translator. Erasmus, Dr. Clarke, and many of the most eminent critics, think that the words would be better translated, "Whose are the Fathers, and of whom is Christ according to the flesh. God, who is over all, be blessed for ever. Amen." Here are two renderings of the same passage, equally warranted by the original; the one in accordance with the rest of Scripture, and with reason; the other opposed to both. Can there be any doubt which we shall choose?

1 John v. 20.—"We are in Him that is true, even in his Son Jesus Christ. This is the true God and eternal life," is another text which has been brought forward to prove the deity of Jesus Christ; but the interpreting it in

this way will set it in direct contradiction to the plain declaration of our Lord himself, John xvii. 3, where, in solemn prayer to his Father, he says, " This is life eternal, that they may know thee the only true God, and Jesus Christ, whom thou hast sent." And the Apostle seems to me to refer to this passage of his gospel in the text before us; and if the Father be the only true God, it is for Trinitarians to say how the Son can be the true God likewise, except there be two true Gods. " That he who is true should be the same as his own Son, can present no difficulty to them who believe the Son to be his own Father."—(Elton's Appeal, p. 45.) The Trinitarian meaning of the text depends entirely upon the word " even," which the translators, by putting it in italics, acknowledge is not in the original. Take away this word, and this is the true God, and eternal life, will refer to Him that is true, the God and Father of our Lord Jesus Christ; and if the Trinitarian object to this interpretation, as referring the relative to the remote antecedent, I would refer him to 2 John vii: " Many deceivers are entered into the world, who confess not that Jesus Christ is come in the flesh. This is a deceiver and an Anti-Christ." If " this" refer to Jesus Christ, in the one passage, it does in the other; if in the one he *be* called the " true God," he is in the other called " a deceiver and an Anti-Christ."

1 Tim. iii. 16.—" Without controversy great is the mystery of godliness. God was manifest in the flesh," &c. The word " God," was, I think, certainly not written by the Apostle. The proper reading, is either " he who," or " which," most probably the former, which is found in four of the most ancient manuscripts in the world, and as Griesbach thinks, in the 5th; but this is doubtful; whilst the 6th reads " which." " *All* the old versions, and *all* the ancient Fathers, have either who or which."—(Imp. Vers. in loc.) The passage was never cited in the controversy against the Arians, though they often defied their opponents to produce all the texts which could be found in favour of the Trinity, and of the deity of Christ. A slight mark is sufficient to change ΟΣ (he who) into ΘΣ, the abbreviation of Θεος (God); and, therefore, as the evidence is so strong in favour of the former, it is the more likely to be the true reading. This reading is adopted by Calvin and Erasmus, by Griesbach, by the Eclectic Reviewers, and by many other Trinitarians. It

is also adopted by Sir Isaac Newton and Dr. Clarke, Priestley and Wetstein, Wakefield and Lindsey, by Belsham and Carpenter, and by the Improved Version. Archbishop Newcome observes, that if we read "he who," we have a construction like Mark iv. 25—Luke viii. 18—and Rom. viii. 32.—(Imp. Vers. in loc.) The evidence for the other reading "ο," ("which,") though not so strong as that for the reading which I have preferred, is, I think, very much stronger than that for reading "God," inasmuch as it has some of the ancient versions in its favour. But, even if we do read "God," it will by no means prove that Christ was the very and eternal God, for God *was* manifested in the flesh by the mighty works which Christ did by the power which He had given him. But this will not so well agree with the latter part of the sentence; and as it is supported by so few authorities, and those modern ones, we may, I think, certainly reject it. The meaning of the passage appears to be, "He who was manifested in the flesh"—a real man, in opposition to the Gnostics, who asserted that Christ was not flesh, but only so in appearance; "was justified"—attested to be the Messiah "by the Spirit; seen by his messengers"—the word translated angels, often means only messengers or apostles; "preached unto the Gentiles; believed on in the world; received up into glory."—(Christ. Reformer, vol. ii. p. 302.)

Heb. i. 8, and following verses.—"But unto the Son he saith, 'Thy throne, O God, is for ever and ever,'" &c. This is a quotation from the xlv. Psalm, where the words are addressed by the Psalmist to Solomon; therefore, if they prove Christ to be the very and eternal God, they must prove Solomon to be so likewise. Dr. Lardner ("on the Logos," p. 56) says, and many other learned men have been of his opinion (see Improved Version), that the words would be better translated, "But of or concerning the Son, the Scripture saith," (the words, 'he saith,' in the Public Version, have no corresponding words in the original,) "God is thy throne," or the support of thy throne, "for ever and ever." The quotation in the passage we are considering, proceeds,—"A sceptre of righteousness is the sceptre of thy kingdom. Thou hast loved righteousness, and hated iniquity; therefore *God, even thy God*, hath anointed thee with the oil of gladness above thy fellows." Therefore, if the word God be applied to

Jesus in the 8th verse, it must be in an inferior sense. The whole chapter is, I think, nothing more than a series of quotations from the Old Testament, to show the superiority of Christ to all the other messengers and prophets of Jehovah; and the 10th to the 12th verses, which are quoted from the cii. Psalm; and there, obviously addressed to Jehovah, are quoted, to show that the kingdom of the Messiah, and the glory given to him, as a reward for his perfect obedience, should last for ever; because it is founded upon the promise of Him who is immutable and everlasting. The words only appear in the second person, because the writer quoted the very words of the Psalmist. This whole chapter, upon which Trinitarians so much rely, is but another beautiful illustration of the Christian doctrine, of the excellence and the importance of the mission of Jesus, and of his exaltation, and the honours and rewards conferred upon him for his obedience and submission, even unto death.

(To be Concluded in our next.)

Annual Lecture at Oldbury, in Shropshire.

"It would appear highly probable," Mr. Kentish remarks, in a note appended to his Sermon, preached at Oldbury, September 8th, 1829, "that the annual lecture at Oldbury, was instituted with an immediate reference to the case of the Ministers ejected from their several charges, on August the twenty-fourth, 1662." It has been usual, we believe, to have two discourses delivered on the occasion; one having special reference to the grounds and evidences of Christianity; and the other, bearing more particularly on the principles and duties of Protestant Dissenters. Mr. Kentish was one of the preachers at the last anniversary, and from 1 Corinth. vii. 22, "He that is called being free, is Christ's servant," directed the attention of his auditors to "the situation and duty of Protestant Dissenters," chiefly as relating to their altered circumstances, in consequence of the repeal of the *Sacramental Test.* From this excellent and very appropriate discourse, we have pleasure in making the following extract, with the accompanying note:—

"What at this moment, gives such lustre to the character of our Dissenting forefathers, and causes the memory

of them to be blessed? You will answer—their intrepid resistance to human authority in the concerns of Religion: and your answer will be correct; for to your Dissenting forefathers you owe, under God, the maintenance both of your religious and your civil liberties.* But permit me next to inquire, What prompted their intrepidity of resistance? The reply must be—their deep and fervent piety, the inconquerable strength of religious principle in their bosoms, its all-pervading efficacy on their thoughts and conduct. Hence they were eminently sincere, earnest, sober-minded, devout; preserving a conscience void of offence towards God as well as man, and knowing how to use the world, without using it to excess. Before the throne of Heaven they regularly bowed the knee in their personal and domestic sanctuaries, and in the house of prayer. Fearing God, they had no other fear: and their steady aim was to approve themselves *Christ's* faithful *servants*. The times in which they lived, strongly called forth, and admirably improved, their graces—the active and the suffering virtues of the Christian character; and some of them, who, in addition to their public trials, laboured under bodily weakness and disease, spoke with uncommon tenderness as "dying men to dying men," felt more than ever "the powers of the world to come," and preached and wrote with the eloquence of the heart on the *everlasting rest*, which remaineth for the people of God. Say, my brethren, do we bear any due resemblance to these fathers of Protestant Dissent? Are we just to our principles, to our religious interests, to ourselves? Is there no happy point between spiritual ostentation and spiritual lukewarmness; and shall we not give evidence that we know and value and can recommend it? Shall we not discern the things which differ, and pursue those which are excellent?"

* "Mr. Hume goes still further. In a passage frequently quoted, (Hist. of Eng. Ann. 1571,) he says, that "the precious spark of liberty had been kindled, and was preserved, by the Puritans alone," and that "to this sect the English owe the whole freedom of their constitution." The statement is substantially correct. Yet the historian's language requires to be in some degree modified and explained. Mr. Hume, who deemed it ridiculous to consider the English constitution before the Revolution as "a regular plan of liberty," while, inconsistently with this opinion, he often recognizes the free spirit of the GREAT

CHARTER, (and, for the origin of the liberties of Englishmen, he should have ascended to a remoter age,) takes a singular method of defending the arbitrary rule of the *Tudors* and the *Stuarts*. He palliates the enormous misgovernment of the monarchs of those houses, by assigning our happy constitution to the era of the Revolution; though, in truth, it was not then framed, but only vindicated, restored, and guarded. Thus, sooner than allow that Queen Elizabeth violated its maxims, he describes the Puritans of her reign, and their almost immediate descendants, as *kindling* the spark of liberty, and as the instruments of *the whole freedom* of our constitution. It would have been more accurate to remark, that they asserted courageously and successfully the birthright of their fathers, and, by this course, established nearly the same claims on the gratitude of their posterity, as though they had been the first authors of our freedom.

With few, and therefore particularly honourable exceptions, the body of the Non-conformists of the sixteenth and seventeenth centuries, possessed no comprehensive knowledge, either in theory or in their practice of liberty, civil and religious. The proper view of their case is this: their public conduct can be justified and approved solely on the principles of *that liberty*, which, thanks be to God, is in our times so much better understood. Persecution and tyranny, wanton far beyond the limits of human endurance, made our ancestors sensible of the inseparable affinity between spiritual and civil freedom. They became feelingly convinced that, for the due exercise of the rights of conscience, man has no security under a despotic government; and that he cannot, must not, hold those rights at a tyrant's nod. Acting on this principle, and from a persuasion of the sovereign value of religion, they recovered and "*preserved* the precious spark," which, in their own days, glimmered so feebly as to appear in the most imminent danger of being totally extinguished."

THE CHRISTIAN PIONEER.

GLASGOW, *December* 1, 1829.

ON the 4th July, the friends of Liberal Christianity, in the city of New-York, held a public meeting, in conse-

quence of having " received the most cheering accounts of the progress of liberal Christianity, from various quarters, and, more particularly, from Germany; that the great body of Christians in that country entertain enlightened views of the character of the Deity, and of his benevolence to the whole human family, to the almost total rejection of the gloomy and erroneous dogmas of Calvinism, and, more particularly, that of eternal punishment." The Rev. J. B. Shannon, prayed; a preamble and resolutions, constituting a Society, to be called " The American Committee of Domestic and Foreign Correspondence," were read by the Rev. A. C. Thomas; and an address, on the progress of truth and righteousness, was delivered by the Rev. Barnabas Bates. The services were closed by prayer, and a benediction, by Mr. Bates. The object of the Committee is, " to collect all the information in their power, respecting the progress of liberal Christianity, and to report progress in such manner as may be deemed most conducive to the interests of the religious community." Mr. John Morrison, formerly of Lanark, Scotland, was chosen Secretary.

We should gladly make considerable extracts from Mr. Bates's address. It appears, that the intelligence which occasioned the meeting, was derived from " Dwight's Travels in the North of Germany, in 1825 and 1826." The author being an adherent of the common theology, and a son of Dr. Dwight, whose works have been much lauded in this country, his statements may be received, at any rate, as not furnishing a too favourable account of the progress and condition of enlightened and Scriptural views in the country through which he has travelled. It would appear, that, in Germany, as well as nearer home, the extreme of fanaticism had produced the other extreme of scepticism and infidelity, but that these again are gradually giving way to a rational belief in the evidences and doctrines of pure Christianity. In the changes that have been, and are taking place, many inconsistent sentiments were to be looked for. Mr. Dwight observes, " Whatever views one may form of the German theology, he will be compelled to admit, that the German divines, in industry stand pre-eminent. There are very few theological opinions, which, since the Reformation, have been presented for investigation, that have not been analysed here during the last half century, with a minuteness of examination

rarely known in other countries." "We must admit, if we examine their works, that they have done more to enlarge the knowledge of sacred criticism, than all the nations of Europe." This keen spirit of research, combined with the treasures of knowledge, to be found in such abundance throughout that country, justify the most pleasing anticipations for the future. It has been computed that *ten millions* of books are annually printed in Germany. The following description of the libraries of its various universities and cities, is highly interesting:—

"The library of Gottingen is universally acknowledged to be the most valuable in Germany. This country contains a greater number of large libraries than any other. In truth, every day's ride presents you a new one, of which almost any metropolis would be proud, if not for the number of the volumes, yet certainly for their value. Ninety-one years since, the first volume of this library was purchased; at the present time there are 300,000, the brightest productions of the human mind. Almost one hundred and fifty years ago, the library of Yale College [America] was founded: there are now but 8000 volumes. A traveller in Germany finds it difficult to proceed a day's journey, in any direction north of the Mayne, without discovering something to remind him, in the small cities through which he passes, that intellectual cultivation is an object of great importance to the respective governments. In entering Germany from Strasburg, and travelling a few miles north, he arrives at Carlsruhe, where a library of 70,000 volumes unfolds its treasures. A few hours' ride brings him to Heidelberg, where he discovers another of 50,000. After proceeding about thirty miles, he enters Darmstadt, where he beholds a third, containing 85,000; at Mayence, another of 90,000; and in the commercial city of Frankfort, still another of 100,000 volumes, evinces the noble spirit which has animated the enlightened merchants of that city. As he leaves the latter town for Gottingen, he stops at Giessen, not far from thirty miles, and in this small university he is surprised to find a collection of only 20,000 volumes; but he soon learns, that at Marburg, twenty miles further, is another of 55,000; and at Cassel, sixty miles from Marburg, a third, of from 90 to 100,000 volumes, adorns the capital of Hesse. On his arrival at Gottingen, the next day in time to dine, he beholds, with astonishment, 300,000 volumes, all collected within a

century. Making this a central point, and proceeding north about forty miles, he enters Wolfenbuttel, a small town of less than 7000 inhabitants, and learns with no little pleasure, that the government of Brunswick has enriched it with a library of 200,000 volumes. Advancing still north to Hamburg, he is delighted in visiting the commercial and city libraries, of 25,000 and 80,000 volumes, to discover that this mercantile city has displayed the same love of literature as Frankfort. South-east of Gottingen, at the distance of thirty miles, he arrives at Weimar, where a library of 110,000, and at Jena, ten miles further, another of 30,000 volumes, proclaim the princely spirit of the dukes of this little state. Leipzig is but a short ride from the last mentioned city. Here he observes, with equal pleasure, two libraries, containing 100,000 volumes; at Halle, in Prussia, only twenty-five miles distant, one of 50,000; and at Dresden, the capital of Saxony, a third, of 240,000 volumes. Proceeding to Berlin, he enters the library of the University, containing 180,000 volumes. The Konigsberg library, of 50,000; the large collection at Breslau, as well as those of many other cities of Prussia, all display the patronage of the government, as well as the love of literature, which characterizes the Prussians.

"Proceeding from Strasburg through Southern Germany, a similar prospect presents itself to his view. At Freyburg, he finds a library of 20,000; at Tubingen, another; at Stuttgard, one of 116,000; at Wurtzburg, a fourth, of 30,000; at Eriangen, one of 40,000; at Landshut, one of 100,000; and at Munich, he discovers the largest in all Germany, and the third in the world, containing 400,000 volumes. On his arrival at Vienna, he finds that a similar spirit has influenced the Austrian government, if not at the present day, at least of a former time. There, in the four great libraries, the Imperial, the University, the Theresian, and the Medical Chirurgical, he discovers 590,000 volumes. Proceeding north to complete the circuit of Germany, he is led to believe, on his arrival at Prague, that its library, of 100,000 volumes, will do something to dispel the ignorance which now covers Bohemia."

Our readers, many of whom possibly may not see the Monthly Repository, but whom we strongly advise to commence, as subscribers, with the next volume, on the 1st

January, will be gratified, we are persuaded, by the following extract from William Roberts' letter to the Rev. W. J. Fox. William Roberts is a native of India, born of Malabar and heathen parents, and some years since embraced the doctrines of Christian Unitarianism. He has formed a congregation, consisting chiefly, if not entirely, of natives, at Pursewaukum, near Madras. He is now employed by the British and Foreign Unitarian Association. The following passage will show, that the fruit of his labours is not confined to his own society:—

" It may rightly be said, that Chiniah, like myself, has learned Unitarian Christianity by reading and thinking. Though surrounded with opposers, he is not ashamed to assert the pure Unitarian faith, and confess himself as one of those who own the crucified man, Jesus of Nazareth, to be their only spiritual head under God the Creator. Chiniah, some time after his conversion, began to have divine worship in his house on Sundays; by degrees some have joined him and become regular hearers and converts. In the appendix to the second memoir respecting the Unitarian mission in Bengal, p. 59, some account is given of a Unitarian Christian, by name Robert Macdonald, at Moelmyne; that man is one of Chiniah's converts. Chiniah first used to write me occasionally, but afterwards his communications became more frequent and interesting. I have from time to time sent him plenty of English books, and Tamil ones, as soon as they were printed. Chiniah is a married man, but has no children; he has an adopted young man whom he educates. His congregation at present, with his own, I think, are four families and six men individuals; to these, three families from Madras have joined; their number, with their children, will be about thirty. While I was writing this, Chiniah's letter, dated 13th of the present month, came to my hand, in which he says, that they have, on the 18th April last, dedicated the little chapel that he built, after prayer. The Rev. Richard Wright's discourse, the Comprehensiveness and Practical Importance of the Doctrine of the Divine Unity, Gal. iii. 20, " God is one," (which I have translated in Tamil, and sent him a copy of it,) was read. On the day following, Sunday 19th, they received the Lord's Supper in the chapel. The chapel is twenty-one feet in length, thirteen feet wide, and nine high; has four windows and one door: he has joined a sloping viranda to

the chapel in front, in which their school is kept. The building of the chapel and viranda has cost 345 rupees; the whole expense hitherto, I think, has been defrayed by Chiniah himself. Besides some little expenses, unavoidable in keeping up public worship, he has a schoolmaster, whom he pays ten rupees and a half a-month. I earnestly beg my respectable Unitarian friends, to recommend Chiniah and his little congregation to their patronage; may their fostering countenance to our feeble endeavours, by the blessing of the Most High, be an encouragement in others to a like exertion."

On the 19th October, died at Paisley, in the 61st year of his age, Mr. Robert Boag, one of the Founders, and upwards of twenty years a Pastor, of the Unitarian Church in that Town.

Mr. B. was born of poor but sober, industrious, and pious parents, from whom he received a common English education, and strong religious impressions. Being themselves members of the Church of Scotland, they assiduously instilled into his youthful mind, the doctrines of Calvin; and, in early manhood, he joined that Church, in which connexion, as well as in all that he formed, he was much respected for habitual piety and sober-mindedness. Early in this century, the Rev. Neil Douglas had roused public attention to *Universal Restoration.* Winchester's Dialogues on this subject, were put into Mr. Boag's hands, which he diligently perused, and endeavoured to combat; but, contrary to anticipation, he became a convert and a warm admirer. He and four or five, similarly minded, met in each others' houses, freely to investigate religious opinions. To aid these inquiries, a book club was formed —works of celebrity, on religious topics, were purchased, and perused with avidity—and that their judgment might be well founded, both sides of a controversy were procured. But the sacred volume, which he esteemed an infallible guide in faith and practice, was his constant study and delight. Thus bent on truth, the minds of Mr. B. and his associates were expanded, and they formed a church, on liberal principles, into which believers in God, and the divine mission of Christ, were cordially admitted. Mr. Douglas became their Pastor, but left them, in 1807, with a number more, because the Church attached no essentiality to Trinitarianism or Unitarianism. After diligent

research, serious reflection, and careful and impartial examination, the Unity, as well as the benevolence of God, became the settled conviction of their minds.

Mr. B. had a vigorous mind and a clear judgment—was grave and sedate, without moroseness—calm, not cold—cautious, not timid—economical, not sordid—industrious, but not avaricious. He was methodical, and strove to "do all things in order." He was benevolent, without ostentation; and, though unassuming and retired, was ever ready to forward plans for the melioration of the poor, or of public utility. He was ardent for the diffusion of truth; and, when seriously requested, he was ever ready to give an answer of the hope that was in him, with meekness and fear. He aimed to be free from sectarian bias, and to estimate the tree from the fruits it bore: hence, he had friends, admirers, and acquaintances, of almost every denomination; and many, who esteemed him heretic in principle, owned him a Christian in practice. He was pointed in attending public worship, and greatly regretted negligence in others. As a Pastor, his public services were solemn and impressive; his exhortations and sermons showed depth of thought, minute acquaintance with the Scriptures, and a great share of good sense. To the sick and the mourner, he was ever attentive—administering comfort and consolation, by unfolding the glorious prospects promised to the Christian in the Gospel. His bodily sufferings were at last very acute and painful; but he bore them with exemplary patience; not a murmur escaped him; free from anxiety, except for the prospective situation of his widow, he was calm, collected, and serene, arranging his earthly affairs with the utmost composure; and giving directions for his funeral, that they might not be overlooked by his beloved wife, in her hour of anguish and agitation. He had ever a lively sense of the divine goodness—was happy to converse with his friends, till weakness denied him the pleasure; but his soul continued to join them in acts of devotion. In the faith, which was the result of unbiassed conviction, he continued, without wavering; and experienced, in his last days, especially, its blessed efficacy, in cheering and supporting those who fall asleep in Jesus.

On the Sabbath afternoon following, the Rev. Mr. Harris of Glasgow, improved, to a crowded congregation, at Paisley, the mournful dispensation, by an impressive

sermon, on the Christian doctrine of a future life and immortal felicity. C.

Newcastle-upon-Tyne Unitarian Tract Society.—The Anniversary Meeting of the above Institution, was held in the Chapel, at Hanover-Square, on Sunday evening, November 1st, when an excellent discourse was delivered by the Rev. William Turner, from Romans v. 11, "We also joy in God, through our Lord Jesus Christ, by whom we have now received the atonement." At the close of the religious services, the usual business was transacted—the Rev. William Turner in the chair. A favourable report was read by the Secretary; and, from the number of Tracts circulated, we have reason to hope that much good has been effected.

The intolerants of the Synod of Ulster have issued the first Number of a periodical, entitled "*The Orthodox Presbyterian.*" The Remonstrants are also preparing for publication, a Magazine, to appear monthly, and to be called "The Bible Christian." This is as it should be. We rejoice in both these works; for discussion is the harbinger of truth. It was needful that our brethren in Ireland should have a periodical of their own, specially devoted to the defence and promotion of their principles, under the very peculiar circumstances in which bigotry has placed them. Heartily do we wish "*the Bible Christian*" success. May it be supported with a persevering zeal, a rational and consistent liberality.

We have also to record the decease, on Wednesday the 8th November, in the 80th year of his age, of the associate, and friend, and successor, of Priestley and Lindsey;—he who, like them, suffered for conscience' sake:—the firm and consistent advocate of pure and undefiled Religion—the kind encourager and assistant of youth—whose words breathed instruction and goodness—in whom elevated devotion and expansive benevolence of feeling were blended in sacred harmony—whose works have been instrumental to the enlightenment of many minds, and the blessing of many hearts—the scholar, the philosopher, the gentleman, and the Christian—the Rev. Thomas Belsham.

"Thou wert my Guide, Philosopher, and Friend."

THE

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The Church in Danger from Herself.

"Sirs, ye know that by this craft we have our wealth."—ACTS xix. 25.

WE have, on a previous occasion, glanced at the enormous wealth now in the possession of the Church of England. The sentiment expressed, in the heading of this article, might be justified by considerations drawn from the bloated fulness of the hierarchy. An old allegory sets forth, that religion, in the days of Constantine, brought forth riches, and the daughter destroyed the mother. In fact, affluence and religion are not the two most compatible things in the world—and affluence possessed by the self-styled ministers of Christ—possessed by a few, to the exclusion of the rest—possessed chiefly in consequence of duties neglected, namely, the maintenance of the poor, and the repair of Churches—affluence held by a special compact, which requires of the holder duties both numerous and important, but which, in nine cases out of ten, are shamefully neglected—affluence which is perverted to serve but too often political purposes, and to support pomp and luxury—affluence so gotten and held—so abused, has but too much power to convert the self-styled ministers of Christ, into what appears to vulgar eyes, ministers of Mammon. And if such a notion obtains prevalence in a day when the school-master is abroad, the Church must change its constitution, or it will soon be numbered with the things that were. Certain we are, that the Church cannot long bear up under its accumulation of riches. It will perish, as many a machine has done before, by its own weight. Reason assures us of this, and experience confirms the conclusion. Our ecclesiastical rulers ought to remember, that other churches have been wrecked, and that, too, in consequence chiefly of their being overladen with wealth. The Reformation was mainly helped forward by the exorbitant wealth enjoyed and abused by the clergy. By this the cupidity of Henry the VIII. was excited; and the fears and alarms of his nobility, when his measures were

in progress, assuaged; and this served as a justification to the people, who could by no means see how so much affluence contributed, in the hands of his ministers, to the glory of God and the welfare of souls. Robertson informs us, it was computed that the wealth of the clergy in Germany, on the commencement of the Reformation, amounted to one-half of the national property; and we have it on the authority of Madame de Stael, that the French clergy, prior to the Revolution, were in possession of one-third of all the property in the kingdom. The consequence of such accumulations, in these instances, all know; and it is strange, that our hierarchy cannot perceive, that, with eight millions per annum in their hands, unequally distributed, and, in many cases, voluptuously spent, they run no small risk of meeting with a fate similar to what the Catholic clergy of France experienced at the hands of a justly indignant and outraged nation.

Signs are, however, now to be seen, of the awakening of at least some of our clergy from their insensibility. It is no wisdom to sleep on a volcanic mountain, and so, at last, no insignificant part of the Church have come to think. For some considerable time, a number of publications have issued from Churchmen, which speak of the abuses in the Establishment with more or less candour, freedom, and regret. They confirm almost all that Dissenters have charged upon the Church, and are worthy of every attention, since they speak only in consequence of being assured that (to use the words of the heading adopted from one of their publications) the Church is in danger, and chiefly in danger from herself. From authority so unquestionable, we now propose to draw a few facts to lay before our readers—begging them to observe, that we shall state nothing which is not asserted by Churchmen themselves. The field over which we might wander, is so wide, that we must limit ourselves to one corner of it. Passing, in consequence, all theoretical questions, we shall confine our view to the actual state of the Establishment. We will suppose, if our readers permit—though the supposition is of somewhat a startling nature—that, in theory, in relation to Scriptural authority, the original institutions of the Church are perfect at all points; still there is a question, What is the actual condition of the Church? And those who are wont to praise a political system, because, however defective in principle, it is found

to work well, can hardly deny, that this question, as to the present condition of the Church, is of some importance: while people, who are accustomed, on all occasions, to require actual usefulness, as well as seemliness of theory, in institutions which meet their approbation (of which sort we hope most of our readers are), will follow us with peculiar interest, while we speak, on the authority of Churchmen, of the inefficiency of the present over-fed and over-pampered Establishment.

In the first place, there is a schism in the Church, and a schism of the most serious nature. There are, as they were once called, "The Rational," but as now called, "The Orthodox Clergy," and "The Evangelical Clergy." The first, for the most part, are a set of drones—dividing amongst them the fattest pasturages of the country, and consisting of pluralists—of idle, pursy, snoring, do-nothing rectors—of bishops with princely incomes and princely state—with a whole band of inferiors, filling up the stalls of collegiate churches and cathedral dormitories—many of them doing no duty, as it is called—and most of those who do, turning religion into a jest, by their idle, wandering manner—their monotonous and snuffling tones—their sleepy and careless delivery. In the hands of these, however, are the good things of the Church!—Power, patronage, government influence, all lie on their side. While the Evangelical clergy, who, with many faults, are a most worthy and pains-taking body of men—are neglected, despised, and kept from receiving the due reward of their great and praise-worthy labours. The schism is not merely a difference of discipline, but of doctrine also—a difference, involving, as say the Evangelical part, the very essential of Christianity. Now, after this, how can any son of the Church plead, without blushing, in favour of an Establishment, on the ground of its preserving unity of faith? Here, in the very bosom of the Church, with all its circumvallations to keep out heresy, and all its articles, homilies, creeds, and canons, to keep in true doctrine—here is, then, a most serious and extensive schism on the vital points of the Christian religion. The Church is, then, inefficient. Tried by its own statements, and by its own pleas, it is found wanting. But this schism, as every schism, brings in wars and rumours of wars, each party has its army and its battle array, and a conflict is maintained throughout the land. Review meets review—

magazine conflicts with magazine—stratagem succeeds stratagem—and the tug of war is felt on every side. Thus the energies of the Church are spent by mutual collision: what ought to be devoted to the extirpation of ignorance and sin, is engaged in self-destruction. No wonder, then, the Church is inefficient.

On the Bishops is devolved the important duty of admitting candidates into holy orders. That some scrutiny is necessary in a Church where the people have no choice, is abundantly clear, and equally clear is it, that if the scrutiny of the Bishops be a mere form, the Church will be crowded with improper men. Now, alas! this is, to a great extent, the case. In many cases, the Bishops are themselves deceived, and the means of doing this are but too easy. The certificates which the candidate brings, to certify the Bishop of his fitness, are obtained with a facility greatly to be deplored, and are of a description to merit very little confidence; and though the powers that be, know this well, and know, in consequence, that often they send idlers and worthless men into the vineyard, they seek, they devise no remedy. Nay, they do not even avail themselves of the means for trying candidates, which the law has put into their hands; and it is a question, whether, if the matter were subjected to a legal investigation, they might not, for some of their omissions, be punished in no very agreeable a manner. In these remarks, we do not allude to a prevalent neglect of the requirement of the canons, that the candidate shall be ascertained to possess "special gifts, or ability to be a preacher." This omission proves also of serious detriment to the cause of religion. It is a well known fact, that the clergy are far inferior in pulpit talent to dissenting ministers; and this inferiority arises, in good part, from the Bishops habitually failing to do the duty required of them by the institutions of the Church. The vows and promises under which a candidate comes, on entering into the Church, are of the most solemn and affecting nature. But thousands pretend motives they never have—make vows and promises they never intend to fulfil—actually live in open and known violation of them—having thrust themselves into the fold, not to feed, but to be fed, and to enrich themselves on the spoils of the Church—living by the altar they never serve, and by the gospel they never preach—abandoning their flocks, and nothing caring that thousands of them perish in their sins.

Of those who are actually in holy orders, the most zealous, active, laborious, faithful, and devoted (we speak, as everywhere, on the authority of Churchmen), are held up to the public contempt—often frowned upon by Bishops—sometimes by them thwarted in their endeavours to advance the highest interests of their people; and even where this is not openly done, yet are singled out as persons on whom they will not, or dare not, show any portion of their favour; while the very opposite characters are held in admiration, or at least suffered to be quiet, and have heaped upon them the highest favours which the State and the Church have to bestow.

If we speak of the provision which the Church, with her eight millions per year, makes for the edification of the people, we learn that the inhabitants of something more than seven-eighths of the parishes of the kingdom, have no more than one weekly opportunity afforded of assembling together in the Church for religious instruction; consequently, more than seven-eighths of the parochial clergy of the kingdom do not afford to their parishioners those religious benefits which the constitution of the Church—their own solemn engagements, and the law of the realm—demand. What a fearful dereliction! And this, too, when they hold their wealth on condition of doing their duty. "And then," says a Churchman, "if we add to this, the deficiency both of the matter and the manner in which these instructions are given, we shall not wonder, that many have left the Establishment and joined the ranks of dissent, but rather that the great bulk have not adopted the same course of conduct, and left, as in many instances, the parish minister to preach to empty pews and mouldy walls." Amidst this general neglect, the richest livings have commonly the smallest service performed. The incumbents of these are generally pluralists and non-residents. The scanty sum they allow to their curates, obliges them to seek for other aid; while, if they procure this, some of these incumbents are so mean as to reduce the miserable pittance they gave, full thirty pounds a-year. But with one service, thousands through the land are unable to attend the religious instruction of the Establishment. This is made infinitely worse, when there is only one service once a-fortnight, or three weeks, and, in some cases, only once a-month. These instances are not so rare as may be supposed. Numbers of such cases might

be named. One of the best livings in York, though comprising a population of more than five or six hundred persons, has, to this very day, service only once a-fortnight. From instances such as this, men are obliged to become dissenters, except they are content to live and die like heathens. Long since, too, has the practice of communicating religious instruction to the young, by means of catechising, been generally given up, a practice so efficient, and once so useful, both to the Church and to its members.

Common sense, as well as the ordinances of the Church, require that every parish in the kingdom should have its legal and paid incumbent constantly living and residing amongst the people. But the Bishop of Llandaff tells us, in his late charge, that, out of 234 incumbencies, into which his diocese is divided, only 97 parishes enjoy the advantage of clergy—incumbents and curates actually resident. Taking the curates to amount to one-half of the whole (and this on Church authority), thus, only about 48 of the 234 incumbents are actually resident in their parishes! And this, we are informed, is a fair specimen of the state of every diocese in the kingdom. Nearly four-fifths of the parishes throughout the kingdom, have no resident incumbent—consequently, nearly four-fifths of the people are left, as it respects their paid and legal pastor, as sheep without a shepherd. Their legal, rightful, and most solemnly-avowed teachers are fled—living on property to which they have, by neglect, forfeited every show of right—and carrying the earnings of their parishioners to spend, or to lavish amongst strangers, perhaps in a foreign land! Some of these wolves in sheep's clothing, the flock never see, or hear, for five, ten, fifteen, twenty, and even thirty years! Some, again, are born, brought up, live and die, and enter into eternity, without even once seeing or hearing their legal teacher. "I speak" (says the authority whence these facts are taken) "of numerous facts within my own knowledge, and of several incumbents, whose churches and parishes I can see from the place in which I sit and write; so that, in regard to the incumbents, there are millions through the land who have literally no man that careth for their souls." And, yet, shameful to think, eight millions per annum are devoured by these drones. What is more, all this is known and tolerated—known and tolerated by those whose duty it is to stand in the gap; and what is still more fearful, is

barred from remedy, by the dispensations and licenses of the spiritual rulers. Ought not facts like these to arouse the people from their lethargy, to create in them a loathing of such iniquity, and draw from their justly indignant souls, the fearful cry—"*Down with it! down with it! even to the ground!*" In fact, the opinion of many is declared. "Perhaps," says a Churchman, "half the population of the country have already left the Establishment, and ranged themselves under the standard of dissent. And if we add to this, the very slight attention paid to religion by a great majority of the rest, we shall soon perceive the critical situation in which we stand."

To the enormities already enumerated, we must add that of pluralities. Henry the VIII. conferred on the Archbishop of Canterbury the very power which excited just indignation against the Pope—the power of granting dispensations—that is, the power of permitting men to do wrong. It will surprise some, to find that the Archbishop of Canterbury, the metropolitan of Protestant England, still enjoys, by legislative enactment, all the power, privileges, and prerogatives, formerly claimed by the Pope in the full plenitude of his undisputed sway within these realms! On the provisions of this odious Act, all the privileges claimed for pluralities and non-residence, are founded. No person of the laity thinks now of applying for these indulgences, which his Grace is empowered to grant, except the rich, in the case of special licenses. The clergy have the exclusive privilege of being permitted to sin. They alone avail themselves of enactments made in bad times, and for bad purposes; and for what?—to fill their pockets and their bellies—to make a gain of godliness. O shame! shame! If the Church fall not, it is not her fault—she has done her best to merit it. Now, as to the number of pluralists. One-half of the livings in the kingdom, and those of the richest kind, are held not singly, but in pairs or triplets. In some neighbourhoods, not one-half merely, but five to one of the livings are held by pluralists; whilst there are many who have some four, some six, and even more preferments than this. How large a portion, then, of the incumbencies of the kingdom are held, to use the words of Burnet, "merely for the making of a family, for the support of luxury, or vanity, or other base and covetous designs." Notwithstanding the facilities to this wickedness, expressly provided by Act of

Parliament, certain stratagems of no very honourable a character, are requisite to enable the clergy to take the benefit of the Act. Hence, the abuse of chaplaincy to a lord whom they never serve; the sordid adherence to, and abuse of, the King's book of valuation, in opposition to common sense, honesty, and fact, claiming to hold a living, because it is under £8 a-year (in the King's book), when it is well known to themselves and others, that it is nearer £800 a-year! The Bishops are wont to speak against these things in their charges; but it is notorious to all who have attended to the subject, that the Bishops make as many pluralists, and of the richest kind, as any patrons whatever. A Prelate, last year, preached against both non-residence and pluralities. But, mark, before the sound of his voice had well ceased in the ears of his auditors, he made one of his hearers a pluralist, and almost against his will, and holding, at the moment, preferment to the value of £700 a-year! Well may unbelief prevail, and irreligion, and immorality. "On all sides, therefore," says a clergyman, "the Church is exposed to contempt, reproach, and danger. She has lost the repute, esteem, and confidence of millions. The consequence is, that she is so rapidly on the decline, that, without a speedy change, she will certainly fall."

But a better state of things can hardly be expected, whilst there are those, who, like the Bishop of Ferns, maintain—and that in attempting to defend the existing state of things—that the "incomes of the clergy are *designed* to *induce* men to enter into the Church, with the hope that it would afford them a maintenance, and, eventually, a competence, or even *affluence*." Unblushing effrontery! The incomes are *designed* to make men enter the Church, that, eventually, they may enjoy "*even affluence!*" Good heavens—this from a descendant of the Apostles, and a follower of the Saviour! What a Church, then, we have, which attracts its servants by the love of gain, and the hope of affluence! We now see the reason why enormous revenues fall into the laps of prelates. These are the baits by which they are caught; and the design of the Church would be frustrated, if the baits were not so ample as to give even affluence. No wonder eight millions a-year are expended in feeding the clergy—the wealth of the Church is "*designed*" to draw aspirants around it! Jugurtha, when retiring from Rome, looked back, and said, that

there all things were on sale. The same may be said of the Church. Money is the moving principle, and, accordingly, not a week passes, but many instances occur of livings advertised for sale. In fact, Church property is in the market, as much as butter, eggs, cheese, and cotton; and the spiritual weal of a parish lies at the mercy of him who has the largest purse!

If, in the midst of such crying evils, the lives of the clergy were what they ought to be, this, of all conceivable things, would be the most amazing. Nor are they so. That there are many upright, pious, and industrious men in the Church, we gladly acknowledge; and, like the ten righteous men of old, they have long averted the divine judgments, and upheld a falling Establishment. Their number, too, we rejoice to believe, is increasing; but they exist and increase, not in consequence, but in spite of the favour and patronage of the powers that be, appointed in the Church. While we have the evidence of Lord Mount Cashel to the fact, that, "in many instances, the clergy lead improper, immoral, and dissolute lives." And, again, "amongst the faults of, I fear, too many of the clergy, I enumerated covetousness;" and gigantic will be the task of him who attempts to prove this assertion ill-founded. Before concluding this, we think it proper to copy from The World newspaper, the following astounding fact:—"A Bishop, of large private fortune, whose annual revenue from the Church, independently of immense occasional fines, on the renewal of leases, is.....£16,000, has heaped upon his two sons the following benefices:

	Value per annum.	
A.—A Living,.....	£1,500	
Another do.....	1,000	
A third do.	800	
A Wardenship, ...	350	
A Preceptorship,.....	1,000	
A Prebend,.....	1,000	
		5,650
B.—A Living,.....	£1,400	
Another do.....	500	
A Chancellorship,.....	1,200	
A Prebend, ...	1,200	
A Residentiary Prebend, ...	1,000	
		5,300
		£26,950

Alas! for poor, priest-ridden England! No wonder poverty is on every hand, notwithstanding the industry, talent, and enterprise of her children. The Establishment needs, even if it be allowed to continue in existence, a reformation from top to bottom. The whole head is sick —the whole heart is faint. Among minor delinquencies, we choose the following, supplied by a magazine, conducted by members of the Established Church:—"The tenures by which many lands and offices are held, are not only absurd, but some of them are of such a character, that they ought to be promptly abolished. For instance, in the Church of Castor, a market town in Lincolnshire, on Palm-Sunday, *during the time of divine service,* the tenant of an estate at Broughton, enters the porch with a huge heavy whip, ten feet long, which he cracks as loudly as possible, three times, while the minister is reading the first lesson; and, after some other ceremonies, fixes a purse, containing a small sum of money, to the end of it—places himself in front of the reading desk—kneels upon a cushion, and moves backwards and forwards the purse over the clergyman's head, like a bait at the end of a fishing line, during the whole time he is reading the second lesson, to the great merriment of the thoughtless part of the congregation!" G. C. S.

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(Concluded from page 143.)

Rev. i. 8, "I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty." These words are represented to have been spoken by Christ, and are brought to prove that he is equal with Jehovah. But, when I consider the connexion, this verse appears to me to be only a more emphatical repetition of the 4th, in which the Apostle had declared the eternity of God. He then goes, in the 5th, 6th, and 7th verses, to speak of the glorious things which Jesus Christ had performed for us, and of what he had still to accomplish; and then returns, in the verse under consideration, to speak of the eternity of the power of Jehovah, as a pledge and a security for their accomplishment. The title in the latter part of the verse, "which is, and which was, and which is to come, the Almighty;" or, as Dr. Clarke translates it, "the Su-

preme Lord over all," are often emphatically applied to Jehovah, but never to Jesus. The first of the titles, "Alpha and Omega, the beginning and the ending," is certainly applied to him in the following places in this book:—In the 11th verse of this same chapter (which passage, in the opinion of Griesbach, and Newcome, and Parkhurst, and many other learned men, is decidedly spurious, not being found in any of the most ancient manuscripts and versions), in the 17th and 18th verses, in chapter ii. 8 and xxii. 13; from which passages we gather, that the meaning of the title is, that Jesus Christ is the Alpha and the Omega, the first and the last, the beginning and the ending of the *Christian Dispensation.* He is the beginning of the New Creation, the first-born from the dead, the first that has burst the bonds of death, and ascended up on high, leading captivity captive; and as he was, under God, the author, so will he be the finisher of our faith. He hath been appointed to be the final Judge of the whole earth; and "he must reign till he hath put all things under his feet; and then shall he deliver up the kingdom to God, even the Father; and then shall the Son also himself be subject to Him that hath put all things under him, that God may be all in all."—(1 Cor. xv. 24 to 27.) It is thus that he is the Alpha and the Omega, the first and the last; for these titles refer, in my opinion, to the office which God gave unto Jesus Christ, when he appointed him to be the Redeemer of the world.

Acts xx. 28, "Feed the Church of God, which he hath purchased with his own blood." The true reading is unquestionably "Lord," instead of "God." This is the reading of ten manuscripts, of the highest antiquity and value, and of different countries. All the readings, in which these manuscripts agree, are, by the best critics, admitted as genuine.—(Belsham, p. 222.) This reading is supported by all the most ancient versions, and ecclesiastical authorities, particularly by Athanasius, who says, "Our Scriptures no where mention the blood of God; such impudent expressions are only used by the Arians." (Belsham p. 221, and Imp. Vers. in loc.) This reading is supported also by the opinions of Grotius, and Wetstein, and Griesbach, and many others.—(See Aspland's Plea, p. 21.)

Acts vii. 59, "And they stoned Stephen, calling upon God, and saying, 'Lord Jesus receive my spirit,'" has

been brought forward as an example of prayer to Christ; but the word God has no corresponding word in the original; and Stephen had just before been favoured with a vision of Jesus, standing at the right hand of God. What, then, could be more natural, than that he should address him as if present, especially as he had devoted his life to his service, was then about to die in defence of his religion?—(See Carpenter, p. 243.)

The other passages, 2 Cor. xii. 8; Rev. xxii. 20, &c. which are also supposed to afford examples of prayer to Christ, are evidently no more than pious aspirations or wishes; and the texts which speaks of the disciples calling upon the name of Jesus (not now to mention that they might be equally well translated, "were called by," or appealed to, the name of "Christ"), mean, in my opinion, no more than that they acknowledged his authority as the Messiah, and as their Lord and Master.—(For a farther illustration of all these texts, see Carpenter, 245 and following pages.) And as for those passages, in which the disciples and others are said to *worship* Jesus, I need only remark, that the word worship was used in a much wider sense, when our present translation of the Scriptures was made, than it is now. There are many parts of the Scriptures where the word is used merely to denote respect.—(See, for instance, 1 Chron. xxix. 20; Dan. ii. 48; Mat. xxviii. 26; Luke xiv. 10; Rev. iii. 9, &c. &c. Our magistrates are yet styled "worshipful," and "your worship;" and the expression "with my body I thee worship," still remains in the marriage service of the Church of England. And, even if these were examples of prayer to Christ (for these few and doubtful ones are all which can be found), when we consider the numberless passages scattered through every page of the Holy Scriptures, all inculcating, in the strictest manner, prayer to Jehovah, and to Him alone—when we reflect on the uniform example of all the Prophets, and of Him who was greater than the Prophets, even Jesus Christ, and of his Apostles, surely two or three doubtful passages can be of no weight, no authority whatever, in opposition to all this mass of evidence.

Another class of evidences, which some Trinitarians are very fond of, is found in those passages in which Christ is supposed to ascribe to himself the attributes of Jehovah, such as omniscience, omnipresence, &c. What *degree* of

knowledge, or wisdom, or power, short of infinite, God can or will communicate to a created being, it is not for man to determine; but of this we may be certain, that he to whose knowledge, or wisdom, or power, there are any limits, cannot be God. Christ tells us that there was a day and an hour in the counsels of Jehovah, which it was not permitted him to know (Mark xiii. 32). That there was a request it was not in his power to grant (Mat. xx. 23). He tells us that *all* the wisdom, and the knowledge, and the power, which he possessed, was given to him by his heavenly Father (John v. 30; vii. 16; viii. 28; xii. 49; xiv. 10 and 28; xvii. 7 and 8; &c. &c.) How, then, can he be God? How, then, can he be equal to that Father from whom he derived all that he possessed?

Another class of evidences of the deity of Christ, has been found in the names which are given to him in the Scriptures, such as "Immanuel, or God with us;" "the Lord our Righteousness," &c. But, if we recollect that the name Elijah means Jehovah God, Eliaphat the God of Judgment, and many others (for a list, see Christian Reformer, vol. ii. p. 540), this difficulty will also vanish. The names given to different persons, in the Scriptures, are generally nothing more than promises; thus Immanuel, God with us, means no more than that God was with us in Christ, which he undoubtedly was, in an eminent and a peculiar degree.

To conclude this part of my subject:—There is *not* one passage to be found in the whole of the Scriptures, in which Jesus Christ is clearly and indisputably spoken of as the very and eternal God, equal in all respects with the Father; and if the few passages, in which there is a semblance of it, be compared with numberless passages in which he is spoken of as a man, and as inferior to the Father, and deriving all his power and authority from Him, and those in which Jehovah is declared to be the only true God, the only proper object of religious worship, they will be found to be but as dust in the balance. Which, then, shall we believe—the doubtful or the clear—the few or the many? God has, for his own wise, and to us inscrutable, purposes, permitted his holy religion to be corrupted and defiled with priestcraft, and superstition, and error; but he hath also appointed a time, when superstition and error, priestcraft and corruption, shall be as a dream that is over, or a tale that is told. And shall not we, my fellow Uni-

tarians, who conceive that we have attained to the pure faith, as it is in Jesus, and who can look up to the one God and Father of all, with undivided love, and fear, and reverence;—shall not we exert all the talent, and the energies, and the power, and the influence, which God has given us, in assisting to remove the clouds of darkness, and superstition, and error, which have so long obscured and hid the purity of that faith from mankind, and to make its transcendent beauties and glorious consolations everywhere known? And shall we not strain all our powers to hasten that happy and glorious period (foretold in the records of Revelation), when "Jehovah shall be One, and his name One;"—when all nations, and kindreds, and tongues, and people, shall acknowledge Him as the only true God; and his Son, the glorified and exalted Jesus, as the only Lord and Master of all? Γαμμα.

Letters addressed to a small Unitarian Congregation, by their former Minister.

LETTER IV.

Christian Friends,

My last letter was occupied with the subject of family worship. I then showed the reasonableness of the duty, its important beneficial tendencies, and the high claim which it has on the heads of families, and the professors of religion, especially. I promised you, in my next, to consider the excuses which are commonly made for the neglect of this most interesting duty. I know not that I can fulfil my engagement so well, as in the words of one of the most pleasing and instructive writers of the present day—the Rev. Wm. Jay, an Independent minister at Bath. I shall, therefore, quote pretty largely, from a very admirable sermon of his, "*On the Christian in the Family*,"* the third division of which, is devoted to the answering of objections to the practice of domestic devotion.

Under this head the preacher observes,—"I have been hesitating whether I should pass over this division of our

* See "The Christian Contemplated," a course of Lectures by Wm. Jay. This is a beautiful and highly useful work; it ought to be read by Christians of *all denominations*, and is worthy of a place in every family. Sold in London, by Hamilton, Adams, & Co. 33, Paternoster Row.

subject; not only because we perceive that we must trespass on your time, but because *objections* can be raised easily against any doctrine or practice. The weakest reasoners most frequently advance them; and no wise ones will ever be influenced by them. *They* will look at argument and proof; and if a principle be established by sufficient evidence, they are satisfied, even if there should be difficulties which they must leave unsolved. I will, however, glance at four or five things."

"The *first* regards *Leisure.* 'We are so much engaged, that our affairs leave us no time for their exercises.' But what time do they require? And is there one of you, that does not waste more time every day of his life than is expended in such devotions? And if more time be really necessary, could you not gain more? How do you manage your concerns? Could nothing be saved by your diligence and order? At what time do you rise? Could nothing be saved from late slumberings on the bed, without any injury to health; yea, with the likelihood of improving it? If time falls short for any thing, should it not fall short for things of less moment? Is not the serving of God the 'one thing needful?' And cannot He, by his grace and providence, more than indemnify you for every sacrifice you make? Is there not truth in the proverb, 'There is nothing got by stealing, or lost by praying?' Are *you* more employed than David was—who presided in his council, and gave audience to ambassadors, and orders to generals—who reigned over an extensive and distracted empire? Yet he found time for domestic worship; and even on a day of peculiar activity, 'returned to bless his household.'

"The *second* regards *Capacity.* 'We envy those who are qualified for such a work; but we are unable to perform it as we wish, and as we ought.' This is perhaps the only instance in which you think and speak humbly of yourselves. But we will not accept of your voluntary humility, till we have obtained from you an answer to a few inquiries. Is it not the want of inclination you feel, rather than of ability? Have you ever fairly made the trial? Have you done every thing in your power to gain a fitness for the duty? Would not your capacity increase by exercise? Is refinement here necessary? Is not the most imperfect performance preferable to neglect? Suppose you were to do nothing more than (after reading a

portion of God's Word) to kneel down with your household, and address Our Father who is in Heaven, in the words which the Saviour himself taught his own disciples? Are there not helps to family devotion, of which you may avail yourselves? We prefer, in this service, free prayer to forms; but preference is not exclusion. We love not the contempt with which forms have been treated by some. A Baxter, a Howe, a Watts, a Doddridge, did not ridicule them as 'crutches.' But, admitting the justness of the depreciating figure, yet surely crutches are a help and a blessing to the lame; and we know who hath said, 'Where there is first a willing mind, it is accepted according to what a man hath, and not according to what he hath not.'*

"The *third* regards *Shame.* 'We are ashamed to begin!' What! ashamed of your glory? Ashamed of following the great? Ashamed of following a David—a king—who 'returned to bless his household.' Of following a Joshua—a hero—a commander—the first man in the commonwealth of Israel; who said, 'As for me and my house, we will serve the Lord.' Of following Abraham, Isaac, and Jacob, who made it their first care, wherever they came, to build an altar for God? Was his late Majesty ashamed always to worship God, with his household, morning and evening? Is there not an increasing number of persons, in our own day, of high rank and nobility, who keep up, even in their establishments, a custom so laudable and useful? The shame is, that you have neglected it so long; not that you are willing to begin it now. Follow the example of a man who was well known to some of us, but whose name we must suppress. He had heard the minister preach in the morning of the Sabbath, on family worship. The very same evening, he called together his wife, and children, and servants, and apprentices, and recapitulated the arguments and motives they had heard, appealed to their reason and conscience whether they were not unanswerable and irresistible. He then

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* I would suggest the use both of free and composed prayers, as circumstances and the feelings of him who officiates, might dictate. As family worship is apt to grow dull and monotonous, especially to the young, a hymn might be read, or when practicable, sung, which would tend to awaken and keep alive the spirit of devotion. Happily too, we are not wanting, in the present day, of forms of family prayer, and yet, we believe, the practice was never so generally neglected.

said, 'I condemn myself for the neglect of this duty, in which I have hitherto lived; but as the best proof of repentance is practice, I will now commence it; and, by the help of God, I will omit it no more as long as I live.' Was this weakness, or moral heroism?

"Another—But I will answer no more of your objections. You *know* they are excuses. You *know* they are such as you will be ashamed to urge before the Judge of all. You know that your consciences are not satisfied with them, even *now*."

After having availed myself of these valuable extracts, and before I conclude this letter, I wish just to glance at one or two topics, which appear to me closely connected with the present subject. I fear that the neglect of family devotion, amongst the professors of the gospel, arises principally from erroneous views as to the *nature* of religion, and the mode of its operation on the mind. The present age is strongly characterised by loud, and but too often ostentatious, professions to benefit and Christianize the world. Excitement is the order of the day. The anniversaries of many of the religious institutions, have grown into almost mere public exhibitions; and the keen appetite of a crowded and excited auditory, is but too frequently satisfied with the wild and extravagant declamations of platform orators. I would by no means utter a single word that might damp the most ardent zeal, provided it was of the right kind. Constant and vigorous efforts in the cause of Christ and of God, are required and ought to be made. But I may be allowed to say, that the present tone of religious feeling, as it exists in England, does not appear to me to be favourable to the cultivation of the social affections and the observance of domestic religion. The spirit of the age seems opposed to the growth of a retired and unassuming piety. Publicity—a desire to attract the notice of the world—is not one of the least among the errors which characterize the proceedings of Christians. The practice of family prayer, which has been sanctified by the example of the best and holiest of men, is, alas! of too retiring a character, for those who love to pray in the market-places and at the corners of the streets, that they may be seen of men. And where family prayer is neglected, is there not a danger of neglecting also *private individual prayer?* In short, that parent who never prays with his family, how often does he pray by himself?

If he does not pray *with* his family, the inference seems to be, that he seldom if ever prays *for* his family. However this may be, the subject demands the most serious attention; and I hope that no parent who may read this letter, will so awfully neglect the advice and warnings which it contains, as to endanger the salvation both of himself and family.

Religion never appears to so great an advantage, never so attractive and amiable, as when she sheds her light and influence on the minds of a Christian family, gathered around the domestic altar. How truly inspiring is a scene like this! How powerful are the aids, and how consoling the influences of true religion! My friends, let me entreat you, with all the earnestness I can command, to avail yourselves of them. You may have already enjoyed no inconsiderable portion of comfort and happiness in your families. I hope you have. But the question is, have you enjoyed *that kind* and *that degree* of happiness which the religion of Jesus Christ is so pre-eminently calculated to bestow? Families, Christian families, would do well to consider, what amount of happiness they possess, attributable solely to religion? We have reason to fear, that the followers of Christ, do not, in their domestic and conjugal relations, sufficiently evince the *spirit and temper of Christ.* We fear, that too many Christian parents are remiss in their religious duties at home: that they do not instruct their children and servants, and watch over their spiritual interests as they ought to do: that they do not, in short, welcome and cherish religion in their families, *as a family religion*—as a religion that is calculated to develope the social affections—as a religion that sweetens the temper and subdues the boisterous passions—as a religion that spreads a cheering and hallowing influence around the domestic hearth, and which unites, by the strongest and tenderest ties, a family on earth, preparatory to its union with the more exalted and happy family in heaven.

Excuses against any practice of religion may easily be made, but we cannot well conceive any more groundless than those which have been already noticed against the performance of family prayer. For what, my friends, can be more natural and rational—more becoming the privileges of our superior and exalted nature—so conducive to peace of mind and joyfulness of heart, as to kneel with

our offspring, around an altar erected in the midst of our habitation, from whence ascends in grateful fragrance to heaven, the morning and evening sacrifices? God has revealed himself under a *domestic* relation, and calls himself "the God of all the families of the earth." And will you refuse him in this endearing character? Will you rob yourselves and your families of your greatest mutual honour and blessedness? An angel, in his intercourse with this world, sees nothing so uninviting and dreary, as a house, though rich as a mansion, and splendid as a palace, devoid of the service and presence of God. "But what so lovely, so attractive as the family altar, '*garlanded by the social feelings*,' and approached, morning and evening, by the high-priest of the domestic temple and his little train of worshippers? There, the master's authority is softened, and he feels respect for the servant who is kneeling at his side, and '*free indeed*.' There, the servant's submission is sweetened, and he loves, while he obeys, a master who is praying for his welfare. Here, the father, worn down with the labour of the day, is cheered and refreshed. Here, the anxious mother hushes her cares to rest. If any thing in the day has been diverted from its course, now all finds its place, and glides along its wonted channel. If the relative affections have declined during the day, the evening service, like the dew of heaven, revives and enlivens them. If offences have come, they are easily forgiven, when all are asking pardon for themselves. Every angry word, every wrong temper, every petulant feeling, flies before the hallowing influence of social devotion."

That you may enjoy the peace of God in your bosoms, and the peace and happiness of religion in your homes, is, Dear Friends, the earnest wish of

Yours truly and affectionately,

October 21*st*, 1829. G. B.

"*My Religious Experience, at my Native Home.*"—*Boston*, 1829.

(Concluded from page 126.)

After having lived in this neglect of religious things for a few years, my health began to decline, with that well known disorder the dispepsy. I had all its alternate hopes, and fears, and horrors. At first, I was in that indefinite

state, when one is doubtful whether he is really sick, or only imagines himself so; whether he ought to relax from his pursuits, and take medical care, or plunge into them more deeply, and forget his fancies, and his feelings of illness. In spite of all my exertions to keep up an interest and a vigour in my usual avocations, many of my waking hours were spent in melancholy reverie; and then my sleep at night was haunted with horrible dreams, which still more tended to weaken my strength, and sadden my spirit, for each succeeding day.

I was at length obliged to withdraw myself from dear pursuits, and to feel the certainty that I was an invalid, and the apprehension that I might never be otherwise in this world. My early religious associations were excited, as I became alarmed for my health. I felt that there still might be a reality in religion, although the subject had been so dreadful to my early mind, and so lightly esteemed for a few years past. I knew that it had given serenity to thousands, in the day of sickness, and peace, and hope, and joy, in the hour of death. I was sick, and needed consolation, and calm. I wanted religion, and I resolved to possess it. Had I now been surrounded by gloomy zealots, seizing on this peculiar season to terrify me into their doctrinal thraldom, I know not but that they might have succeeded—might have taken and bound me, in my weakness, and my want. But as it happened, nothing was said to me on the subject. My friends and neighbours saw my sallow countenance and shrunken form, and whispered to each other, of consumption and death. But a tenderness for my feelings, or an awe of the theme, prevented their making the most distant allusion to it, in my presence, at the time.

I communed with myself alone, on solemn subjects; and these, more than any thing else, now engrossed my reflections. I was at my native home, in that rural separation from neighbouring inhabitants, which is favourable to meditation. I had but little intercourse with others, and scarcely any with books, for I found reading to be an injury; and I had nothing to do but let my thoughts flow as they would. At first, I was painfully unsettled and doubtful. I seemed as one tossed to and fro in a dusky vacuum, where I could find no firm resting-place, and was ever shrinking back from the fancied phantoms of the obscurity.

I soon, however, became happily clear, and calm, and assured, in my views. While thus seeking religious truth for the first time, I wandered among what I believed to be the fairest works of the Creator, the environs of my own native home. Amid these I had rambled in past years, led by that spirit of poetry and romance, which I had caught from the genius of books. Here now I contemplated, and, for the first time, enjoyed the presence of the Framer of nature, and the Father of spirits. To me, he now seemed the source of all good. Could the Being who fashioned these features of the landscape so beautifully, could he be any thing but merciful and lovely? It was in the summer, and all living things around me seemed rejoicing under the mild influences of the season. God is most surely good, thought I. His tender mercies are indeed over all his works; else, why is this beauty, and bounty, and manifest enjoyment? I re-opened the Scriptures. My eye now fell upon, and my soul delighted in, passages that were scarcely noticed before. My mind had been excited with gratitude to the Creator, from the contemplation of his admirable works, and now, when I selected portions of Holy Writ, for my reading and meditation, I yet seemed to repose in green pastures, and to be led beside the still waters. I had such a sense of God, in the abundance of his blessings, that I scarcely thought of that terrible majesty and dominion, at which I trembled in childhood. My acquaintance with the principles of literature, enabled me to understand that those material representations were figures of language, such as were usual with poetic minds, particularly those of the earlier ages of the world. There were still, however, in the Sacred Record, many things which were mysterious and awful; but I supposed, that, with a proper acquaintance with the circumstances under which these things were written, all would appear in delightful harmony with those evidences of love, with which all nature was full. For is not the whole material universe a revelation of the Divine character, a scripture of truth, as well as the volume of the Word? And what are a few uninterpreted verses of inspiration, compared with that plenitude of proof, which all can understand, and which equally proceeded from the finger Divine. Why, then, should not I love this loveliest of Beings?

But it was not merely nature, nor the Bible alone, that

I studied, to gain a knowledge of God, and attain a religious spirit. I studied my own experience. I beheld, in that series of circumstances by which my life had been influenced, a divinely-laid plan. How generously had some valuable principles of my nature been nurtured; how wisely some exuberant tendencies been restrained; How many evils had I not escaped; what good had I not received. My Father in heaven seemed ever to have been leaning watchfully over me, with tender, though chastening love. I had been afflicted more sorely, I thought at the time, than most others of my age; but now I felt the truth of the Scripture, that affliction cometh not forth of the dust, neither doth trouble spring out of the ground. The evils of my lot seemed plainly the descending influences of heaven, to produce in my fallow soul the fruits of the Spirit, love, joy, gentleness, and faith. The gospel, whose meaning I never realised before, was most truly a gospel to me now; glad tidings, that I was the care of One, infinite in love. How rich was the language of Jesus, in consolation and encouragement. Although it was in those distant and strange ages that he spoke, yet his words came to my newly interested mind with an efficacy, as if I had caught them from his own living tongue. Did not I, as well as the immediate disciples, behold the fowls of the air, which gather not into barns, yet are fed; and the flowers of the field, which toil not, nor spin, yet are so beautiful? And was not I, the Father's immortal offspring, much better than they? Surely the hairs of my head are also numbered, and shall not fall unnoticed to the ground, and shall I be found one of the little in faith? Let me seek the kingdom of God and his righteousness, and the needed things of this life shall be added thereto.

But it was not to the uttered precept alone that I looked, to inspirit my soul, and light me to the kingdom. I looked unto Jesus himself. I contemplated his own perfect example. Was he not a man of suffering and sorrows? yet how perfect his resignation. His Father had appointed his difficult and painful way in the world, and did he turn aside from his course? Let me, likewise, pursue my appointed path with determination and trust to the end. Besides this new piety towards God, which I had acquired, I also gained clearer and more impressive views of my duty to my fellow-creatures around. I had kind affections before. I was ready to do good, when there

was a call upon my sympathy. But I had not considered myself as connected with all that is human, by the tie of a common relationship. I had not felt, that the world was one great household, wherein a sense of a common Father's love should bind all together in fraternal unity. Jesus was my instructor in this. I need not repeat his precepts, for all who will read this, have read them. They were certain lights to all my future paths, wherever they might lead me, among men. But his own personal example, was a still more glorious aid. Here was the perfection of precept, illustrated by the perfection of practice. Here I had certain evidence that one, with like affections with myself, could feel a most tender interest even in his most bitter enemies. And could not I do the same? I saw the example, felt my ability—I could not mistake my duty.

In the mission, the character, and the teaching of Jesus, it scarcely entered my thoughts that there was any thing mysterious and perplexing. I was by myself, free and uninfluenced by the fallible. I wanted to know my duty, to do it, and to be happy. In Jesus, I beheld it plainly taught and exemplified. The great, all-embracing doctrines of love to God, and love to man, I clearly understood. I felt them to be true and necessary. They possessed my whole soul, to the exclusion of all inferior considerations. These principles put in practice, must, in the eternal nature of things, produce purity, and peace, and happiness in this life; they must, in the eternal nature of things, prepare for happiness in the life to come. To be like Jesus, benevolent, doing good to all; to be like God, universal in love, was to partake of the perfections of the Son and the Father; it was to participate also in their holy, heavenly felicity. Religion was no dark path to me now. Why should it be dark? The light of God's goodness was reflected on it from all his creations, and his providence. Jesus, the brightness of his glory, and the express image of his person, went before me in the same, as a guide. I could not turn my eyes from so distinct and glorious a vision. I was surrounded with light, I followed light. It was a way of plainness, and pleasantness, and peace. My health was still infirm, and uncertain; but I felt no anxiety. I was resigned to live, or die unto the Lord. Thy will be done. Why should I not feel, and cherish, and act upon the sentiment? Was it not the will of Infinite wisdom and love?

I cannot but mention one glorious summer evening, it is so delightful a remembrance to my mind. There was a violent shower, like those which had been such a terror to me in my childhood. Since that period I had studied and admired the divine contrivances in nature; and now I experienced the calm trust of religion. I most deeply realised the great and delightful change that had come over my mind. God seemed now to make the clouds his chariot, and to walk upon the wings of the wind; but it was to make visitings of mercy to the earth; it was that his paths might drop fatness, and the year be crowned with good. God thundered marvellously with his voice; but it was the same paternal voice, breathed so still and small, in calmer nature, now raised to its mightier eloquence, to persuade of his presence, and his love. The Lord reigneth, let the earth rejoice. I felt the Psalmist's sentiment to the full. If ever my soul was lifted to the sublime of devotion, it was then.

When the rain was over, I went forth, as would any lover of nature, to enjoy the most glorious of all scenes, the earth and sky, at sunset, after a summer shower. But I now went forth as a lover of nature's God. I ascended an eminence where I had stood a thousand times, in earlier life, to let a romantic eye feast upon the rich variety of prospect. I stood and beheld now as one who lived, and moved, and had his being, not merely in this fair inanimate creation, but also in the living, adorable Creator. In the very striking scene I surveyed, he seemed to present to my view the emblems of my experience. That eastern cloud with its departing gloom, dying thunders, and sun-gilt rear, seemed like my first dark and terrific views, which the light of reason now illustrated, and made pleasant to my contemplation, as they passed away from my mind. The thousand splendours which now shone around, were as the joyful illuminations of truth upon my mind. In my present happy frame, with a clear understanding and a glowing heart, it was delightful to trace a resemblance between the light of my soul and the resplendency of nature.

There was a Divine providence in these influences of the seasons, and was there not the same tender providence in the influences of my life? Oh, the depth of the riches both of the wisdom and the knowledge of God! For of him, and to him, and through him, are all things. God

was all in all. I seemed to repose in the cherishing bosom of the all-surrounding Divinity. If, in this outward, sensual world, I could so realise him, what might not be my instant blessedness, could the frame of clay but fall at once from my rapt spirit? I could not but be in Heaven. I almost wished to depart. I had been so long withdrawn from worldly pursuits, that I had almost lost my interest in them; and I had so long almost exclusively contemplated heavenly things, here in my solitude, that heavenly places in Christ Jesus seemed more congenial to my spirit, than the earthly places from which I had for a while retired. But there was now a probability of my restoration to health, and I must then go back to the world, and its pursuits. Be it even so. I was prepared to mingle more than ever with my fellow-beings; for the religion I had received, was not given from above so much for solitude, as for society. Jesus went about doing good; I would be like him. As his disciple, I was ready to present my body a living sacrifice unto God, in whatever way his providence should appoint. The peace of God which passeth all understanding, seemed now to keep my heart and mind.

Let not the reader, however, suppose, that this Christian light and calm came with a steady and untroubled progress over my soul. From the melancholy nature of my disorder, I had many sad apprehensions and dark hours, especially at first. But these were nothing compared with my agonizing compunctions for sin. Had I not lived for years without God in the world? Although I had imbibed gloomy and repulsive notions of his character in early life, yet when these passed from my mind, there was no need of my banishing all thoughts of God. I still felt his existence and his power, but I had paid my devotions to idols of my own vain desires and imaginations. I knew of the most merciful Father, yet I had sought no blessing, had poured no gratitude, had kept from him my heart; and I was now bowed with shame, agitated with remorse. Often did the throbbings, and the gushings of penitence overwhelm my soul. But I sought for forgiveness; most earnestly I sought it, in the filial, Christian way. I relied upon the tender promises, of which the Scripture is full. I felt that a broken heart, a contrite spirit, and newness of life, would ensure me forgiveness;

and at length I attained the composure, the confidence, and the joy of which I have spoken.

My health, in the autumn, began steadily to improve; and I began to think of the world and its affairs again. But I trust that my anticipations, though bright and ardent, from the nature of my temperament, were, nevertheless, chastened and led by the spirit of Christianity. My sickness had been as a solemn sanctuary, wherein I had confessed my sins, received an unction, and made a covenant with God. I was now ready for the open performance of my secret vows.

There was one imperious Christian duty yet to be done. It was to acknowledge Christ before men, and partake of the memorials of his love. I saw no reasons for delay. How delightfully had my views of this act been changed, since my early life. I then looked upon it with trembling awe. I considered members newly received to the communion, as giving up their interest in this life, and henceforth devoting themselves to austerity and gloom. Next to the gates of the grave, those of the church were most dreadful of approach. I felt nothing of this chill and cheerlessness now. For what was it to sit at the rite of the supper? It was to partake of emblems, simply to remind me of Jesus. This do in remembrance of me, were his words, and why should I not remember him? Was it not most delightful to do so? Could there be but peace and joy in recalling him to mind, who had come from the bosom of the Father, to bring peace and joy to the world? Did he not give himself for me? Did he not die that I might live? What could be darker ingratitude, than a neglect of the simple rite he instituted for his followers, just before his tortures and death for their good? Did not Jesus come, moreover, to set an example, that man might imitate, and be happy? How important, then, that all means should be embraced, to recall the perfect model, that the imperfect might grow into a likeness thereto. Blessed institution, adapted to the wants of sensual, forgetful man! Happy those who make use of its aid!

Oh, it was an ever-memorable day, that solemn but cheerful Sabbath, in which I joined myself to the Church of Christ in my native town. My mind could not but be thronged with thoughts; reviews of the past, high resolves for the future; all the affecting and sublime considerations of a divine religion; faith, hope, charity; man, and Christ,

and God; Heaven and eternity. My soul was so possessed with these great and solemn subjects, that I was scarcely conscious of what otherwise I might have shrunk from, the pursuing, fastening gaze of the whole congregation, as I moved up the central aisle, and stood before the covered table of communion, and my venerable pastor, to assent to the brief and simple form of admission to his church. His voice trembled, and his eye moistened with unusual tenderness, as he spoke the words of reception to fellowship, and engaged to pray for, and watch over me, and asked my prayers and watching in return. I was the only young man he had thus received, for years, and it seemed as if he felt a more than pastoral, even a paternal affection for one who had alone, and unasked, entered into this new relation, so interesting to his office.

As the congregation retired, leaving me, for the first time, in the midst of communicants, most of them much my elders, I felt a sense of solitariness in the service, which should not be in the memorial of him who would comprehend all in the bonds of fraternal love. Had the young, who had all gone away, no gratitude, no desires after wisdom and purity, and that perfection of character which religion sets forth? But I had charity for the absent, for I well knew the reasons of their neglect, from the remembrance of my own early views. When I met some of my youthful acquaintance afterward, on the same day, there was a strangeness in their looks towards me, as if I was not the same being as before. Was it because I was no longer among the young, and had lost all my sympathy with the age? I endeavoured to manifest, by a cheerful serenity and a lively interest in their society, that I had not lost the vivacity and the freshness of youth, notwithstanding I had sat down with their parents in the solemnity of the sacrament.

Soon after this, I left my native home, no longer to consider it as my own proper place of abode. I exchanged its quiet seclusion for new, and strange, and more crowded scenes. I was now to meet the populous, trying, and more tempting world. But I trust that I had an armour of God, the preparation of the gospel of peace. I had embraced what is called Liberal Christianity; and I can with truth say, that it had great influence in keeping me unspotted from the world, and steadfast amid its changes. I have since lived some years, and been in various situa-

tions. I have been disappointed in plans, have buried the beloved, have been sick and near death myself, and my religion has never failed to alleviate, cheer, and sustain. I have read and thought much, but my peculiar views have not changed, except as the dawn changes in spreading and brightening toward the perfect day.

Thomas Jefferson.

THE following truly valuable advice to a young friend, is extracted from a letter written by this celebrated individual, the ever-memorable author of that DECLARATION OF INDEPENDENCE, which asserted, and led to the establishment of the liberties of AMERICA:—

"Time now begins to be precious to you. Every day you lose, will retard a day your entrance on that public stage, whereon you may begin to be useful to yourself. However, the way to repair the loss is to improve the future time. I trust, that with your dispositions, even the acquisition of science is a pleasing employment. I can assure you, that the possession of it, is what (next to an honest heart) will, above all things, render you dear to your friends, and give you fame and promotion in your own country. When your mind shall be well improved with science, nothing will be necessary to place you in the highest points of view, but to pursue the interests of your country, the interests of your friends, and your own interests also, with the purest integrity, the most chaste honour. The defect of these virtues can never be made up by all the other acquirements of body and mind. Make these, then, your first object. Give up money, give up fame, give up science, give up the earth itself and all it contains, rather than do an immoral act. And never suppose, that in any possible situation, or under any circumstances, it is best for you to do a dishonourable thing, however slightly so it may appear to you. Whenever you are to do a thing, though it can never be known but to yourself, ask yourself how you would act were all the world looking at you, and act accordingly. Encourage all your virtuous dispositions, and exercise them whenever an opportunity arises; being assured that they will gain strength by exercise, as a limb of the body does, and that exercise will make them habitual. From the practice of the pu-

rest virtue, you may be assured you will derive the most sublime comforts in every moment of life, and in the moment of death. If ever you find yourself environed with difficulties and perplexing circumstances, out of which you are at a loss how to extricate yourself, do what is right, and be assured that that will extricate you the best out of the worst situations. Though you cannot see when you take one step what will be the next, yet follow truth, justice, and plain dealing, and never fear their leading you out of the labyrinth in the easiest manner possible. The knot which you thought a Gordian one, will untie itself before you. Nothing is so mistaken as the supposition, that a person is to extricate himself from a difficulty by intrigue, by chicanery, by dissimulation, by trimming, by an untruth, by an injustice. This increases the difficulties ten fold; and those who pursue these methods, get themselves so involved at length, that they can turn no way but their infamy becomes more exposed. It is of great importance to set a resolution, not to be shaken, never to tell an untruth. There is no vice so mean, so pitiful, so contemptible; and he who permits himself to tell a lie once, finds it much easier to do it a second and a third time, till at length it becomes habitual; he tells lies without attending to it, and truths without the world's believing him. This falsehood of the tongue leads to that of the heart, and in time depraves all its good dispositions."

A Contrast.

MANY of those who have assumed the ministerial character, have displayed their want of every qualification for the discharge of its duties, both in the pulpit and in the parlour. As to the pulpit; it has furnished a pillow for the drone—a stage for the mountebank—and a place of display for the actor, where the "start theatric, practised at the glass," has beeu exhibited to the delight of the ignorant, the grief of the pious, and the scorn of men of sense. As to the domestic circle, the minister, by profession, has too frequently presented himself there, in any light rather than in that which his sacred office demands,—the learned disputant, the retailer of thread-bare anecdotes, or the fiddle of the company while present, and the object of its derision so soon as he has retired. Let us oppose to all

this inconsistency, the frequently quoted but yet interesting description, of the estimable and consistent servant of God, presented to us by the poet Cowper; he pourtrays him as

> ——— "Simple, grave, sincere.
> In doctrine uncorrupt, in language plain,
> And plain in manner; decent, solemn, chaste,
> And natural in gesture; much impressed
> Himself, as conscious of his awful charge,
> And anxious mainly that the flock he feeds,
> May feel it too; affectionate in look,
> And tender in address as well becomes
> A messenger of grace to guilty men."

Under men like these, religion cannot fail to flourish—under men like those, religion cannot fail to perish. The best cause would be wrecked with such for pilots; and religion is the best thing in the world, and the greatest disgrace religion has ever suffered, has been at the hands of its professed friends. It may well adopt the petition, "save me from my friends, and I will save myself from my enemies." "When parsons fiddle, may not laymen dance?" And thus it has happened, that the faults of the clergy has relaxed the morality of the laity, as well as brought dishonour on religion. Could those parsons of microscopic minds, who play the bear and fiddle to little societies, but see the dishonourable position in which they have placed themselves, and the disesteem which they suffer at the hands of all truly respectable men, they might perhaps either be amended, or see the necessity of quitting a profession which is, in however small a degree, a constraint upon them, and which they disgrace by their idle and unworthy demeanour. The case which we have now contemplated, is an extreme one. But among how many ministers does there prevail a worldly-mindedness, which is most hostile to their implied professions, and to their influence! We never see a minister dance, even though in private, without feeling pain. The man seems to us out of his proper place. We wish *he* felt so too. Cards, yet but too common in society, a minister might well, and ought to discourage, if for no other reason than this, that they preclude the possibility of introducing rational and improving conversation. We do not think it well for ministers to go very much into what is called society. Jerome thus speaks on this head: "Facile contemnitur clericus qui sæpe vocatus ad prandium ire non recusat. Nunquam petentes, raro accipiamus rogate." "A clergyman

who frequently accepts invitations to dinner parties, soon becomes an object of contempt. Our practice is, never to put ourselves in the way of an invitation, and rarely, when invited, to accept one."

The distraction of mind, which ensues from being much in general society, is highly injurious to the proper discharge of a minister's duty, to say nothing of the loss of time which must ensue. For ourselves, we can hardly conceive of a more entire waste of time (and time is the stuff of which life is made), than frequently takes place in paying formal visits. A minister, to feel the spirit of his office, and the claims of his duty—to feel a pleasure in its discharge, and a sympathy with the objects of the New Testament, must be a person given to retirement, as well as living in the world—often on his knees to God, as well as carrying aid to man—a student of the Bible—and of the character of Christ. This is the only way in which his work can be magnified. Would to heaven, that our Church abounded in such men of God! G. C. S.

THE CHRISTIAN PIONEER.

GLASGOW, *January* 1, 1830.

WE know not what truth there may be in the announcement made in the following paragraph, but we are sure our readers will be much gratified by the testimony thus borne to the character of an individual, not more remarkable for his talents, learning, and integrity, than for the zeal and ability and fearlessness with which he has advocated the principles of Christian Unitarianism. The testimony is the more valuable, as it is given in a publication which cannot be suspected of any predilection in favour of the Indian Reformer, from similarity of religious faith. The extract is taken from "The Courier" Newspaper.

"RAMMOHUN ROY.—We are happy in being able to announce, from private letters, that this celebrated and accomplished Indian scholar is likely to visit our country ere long, in the capacity of Ambassador, it is said, to this Court, from one of the Princes of Hindoostan. Most of our readers, conversant in the current events of India, will be familar with the name, if not with the writings and merits of this extraordinary personage. Like his

countrymen, excluded from all participation in the more lucrative, high, and honourable situations in the State, and dependent on the accumulation of wealth solely for their rise and consequence in society, we cannot be surprised to find, that the early education of the Hindoos should be confined to what may be considered sufficient for obtaining that object in the subordinate situations of office. Under these disadvantages, however, the drudgery and subserviency of a Babooh's career, were but little stimulant to the mind and talents of such a man; he retired into private life many years ago, and has since devotedly indulged in his favourite literary pursuits. In theological discussions he particularly delights, having made our Sacred Writings his principal study: to effect which, he has acquired a perfect knowledge of Hebrew, Greek, Arabic, and Latin. He writes English grammatically and eloquently, as his publications attest, and is conversant and intelligent on most subjects. He is a remarkably fine-looking man, about 50 years of age, above the middle size, stout, with open, pleasing countenance, fair complexion, like most Hindoos of caste; mild, gentlemanly, and unassuming in his manners; slow in delivery, but persuasive, forcible, and pointed in argument. Such is an outline of the distinguished native of Bengal, who has been called from his far distant retirement, to represent, we are told, the illustrious house of Timor at St. James's. Without power, wealth, or connexions in the imperial city of Delhi, the character, talents, and learning of Rammohun Roy, have pointed him out as the fittest object for the head of an important mission. Whatever may be its object, the nomination does great credit to the discernment and liberality of the Shah and his advisers. There is no one of the present day from whom we have a right to expect so just and extensive information respecting the internal state of British India; and we doubt not, that advantage will be taken of this enlightened patriot's residence amongst us, to obtain as much useful and general knowledge of the people and country in that quarter of the globe, as may facilitate the discussions that are likely to take place during the ensuing Session of Parliament."

In addition to the brief notice in our last Number, of the death of the Rev. Thomas Belsham, we have to record, that the funeral took place on Friday the 20th No-

vember. Mr. Belsham was buried in Bunhill Fields, a burial-place belonging chiefly to the Dissenters, and where lie deposited the remains of many illustrious confessors, advocates and ornaments of Christian truth and righteousness. To the same grave which contained the ashes of the venerable Theophilus Lindsey, was his friend, associate, and successor, consigned. The Rev. R. Aspland of Hackney conducted the service at the grave; the funeral sermon was preached by the Rev. Thomas Madge at Essex-Street on the following Sunday morning; and the pall at the funeral was held by the Revds. Coates of Walthamstow, W. J. Fox of Finsbury, Davison of Jewin-Street, Tagart of York-Street, Porter of Carter Lane, and Mardon of Worship-Street. Funeral sermons were preached at most, if not all of the Unitarian Chapels in London, and no doubt at many in various parts of Great Britain. To a large and deeply attentive audience at Glasgow, in the afternoon of Sunday, 22d November, Mr. Harris preached a discourse on the occasion, from 2 Tim. iv. 7, 8.

The Jews.—The Jews who, in France, America, and the Netherlands, are on the same footing with other citizens, will, we hope, receive, in the next Session of Parliament, a complete emancipation from civil disabilities. Petitions have already been presented in their favour to the Legislature; and it is the duty, especially of those who have recently been admitted to a fuller share of the rights and privileges of British subjects, to lend every aid to others who are yet suffering from unjust exclusion. Cruel in the extreme, have been the sufferings of the Jews; but the progress of knowledge has gradually removed or softened down their penalties and privations, till at present they have to endure little, if any thing, more than was suffered by the Dissenters, previously to the repeal of the Corporation and Test Acts. The Jews themselves deny their supposed incapacity to hold land in England; and in point of fact, many professing English Jews have purchased, and now possess freehold land in their own names, with the intervention of trustees, and others have sold it without doubt or impeachment of their title. The only disabilities, therefore, of any importance, now attaching to the profession of the Jewish religion in this country, are those which, until lately, were shared by other Dis-

senters, and which apply to the qualification for holding certain official and municipal situations. These disabilities were, in the last Session of Parliament, removed, so far as regards Protestant Dissenters, on their making and subscribing a certain declaration, "upon the true faith of a Christian." These words, therefore, "upon the true faith of a Christian," constitute the grievance of exclusion and disability under which the English Jews now labour, and the omission of those words, as well in the declaration as in the Oath of Abjuration, would place them in the same situation, as all Protestant Dissenters from the Established religion. G. C. S.

Died at Port-Glasgow, on the 14th December, Mr. David Hutton, in the 69th year of his age. This excellent man was well known to many of our readers. There are those, who are now the ministers of various English congregations, who will well remember the kindness with which he always received them, the warm interest which he took in the progress of their studies, and the friendship with which, as a father to a son, he individually entered into their future prospects. Mr. Hutton was a Druggist, and was, therefore, as dependent in his business as any individual could be, on the public for support. But considerations of worldly emolument never for a moment weighed with him, against the decisions of conscience. Nearly thirty years since, he embraced, and to his honour be it recorded, he openly avowed the principles of Christian Unitarianism. For a long period he stood alone, enduring with Christian firmness the scorn and obloquy which assailed him. Gradually, however, the rectitude of his conduct gained a hearing for his faith, and he was happily instrumental in leading several others to join him in the worship of the Father as the only God. All denominations respected Mr. Hutton; another proof, that honesty united with virtue, however obnoxious may be the principles professed, will always secure esteem and confidence. His funeral was attended by a very large company. At the earnest request of the small Unitarian Society of Port-Glasgow, Mr. Harris preached a funeral discourse there on the following Sunday, 20th December. The service was held in the morning of that day, Mr. Harris being obliged to return to Glasgow to preach the lecture in the evening. From the passage, Leviticus xix. 32,

Thou shalt rise up before the hoary head, and honour the face of the old man, and fear thy God;—the preacher, after delineating the comfort, respectability, and happiness of virtuous old age, pointing out the unspeakable value of Christian privileges and hopes, and dwelling on the importance and necessity of religious principle, for the perfect developement of virtuous character, and the righteous conduct of life, thus introduced the character of his deceased friend:—

"Such do I think to have been the views and feelings which animated our departed friend. It has been my general custom, on occasions like the present, not to mention particularly any traits of the character of those who are gone. There are circumstances and individuals, however, where it is necessary and useful to make special application. It is the death of such an one, on which we are now assembled together to meditate. And it cannot but do us good to reflect on an untiring love of Christian knowledge and of moral excellence, which cast a moral dignity around the scenes of private life—a sterling Christian integrity, which, in opposition to the world's scorn, and the world's indifference, firmly adhered to the path of rectitude—which, whether others would hear or forbear, upheld the standard of Christian righteousness—which induced a character naturally retiring, to sacrifice individual feeling for public benefit, and which, amidst the cares and labours of necessary employment, still made it a part of duty to aid the inquiries and build up the virtues of the friends with whom he associated—which, regarding the purity of heaven's truth and God's worship, as more important and more obligatory than the denunciations and death-inflicting statutes of man, openly and fearlessly professed his faith in the proscribed opinions, and after the way which the world called heresy, steadfastly worshipped the God who supported and blessed him; whose private walk was the illustration of his public teachings, both redounding, in their appropriate sphere, to human improvement, and to God's glory. And standing here, as I do now, to improve the mournful dispensation which has deprived us of our friend, I am forcibly reminded, that the last time I spoke within these walls, was on the dedication of this building to the sacred worship of the One and only God, in the name of our Lord and Saviour Jesus Christ. Eight eventful years have

nearly expired since that interesting and happy day, but I have not forgotten, nor can I, the sacred pleasure which lighted up the countenance of our venerable friend, when we entered, for the first time, this house, in the multitude of the tender mercies of our Maker; this house, the structure of which he planned, and over the erection of which he watched with indefatigable attention, and the accomplishment of which was one of his fondest wishes, tending, as he hoped it would, to the excitement of religious inquiry, and to the promotion of the pure and undefiled religion of the Christ of heaven. The constancy of his attendance here, and the fervency of a zeal which no indifference on the part of others, no untoward circumstances arising from unforeseen events, could cause to languish, you all can witness. He joined with you in your devotions this day fortnight. By him the services were conducted here only three weeks since. And when, last Sabbath day, enfeebled by disease, and racked with pain, the wish was kindly and considerately expressed on your parts, that the service should be relinquished, as it might, perhaps, disturb him,* his mind rose superior to the troubles of the body, and at his earnest request, worship was conducted as usual, he having said, *it would do him good to hear the singing.* And it was the last which he was destined to hear on earth. He expired, as you know, about five o'clock, on Monday morning, with the calmness and serenity so correspondent to the doctrines of his faith, so illustrative of his walk and conversation.

> "The chamber where the good man breathes his last,
> Is privileged beyond the common walk of virtuous life,
> Quite in the verge of heaven."

The 1st, 2d, and 3d Volumes of the CHRISTIAN PIONEER, and any of the single Numbers to complete sets, may be had on application to Mr. HUNTER, St. Paul's Church-Yard, London; or the EDITOR, Glasgow. The price of the Volumes, 4*s.* 6*d.* each.

ADVERTISEMENTS for the Cover are respectfully solicited. They will be inserted on the following terms:—Advertisements of a few lines, *Five Shillings;* half a page, *Seven Shillings and Sixpence;* whole page, *Ten Shillings.*

* Mr. Hutton's residence and place of business were below the Chapel.

THE

CHRISTIAN PIONEER.

No. 42. FEBRUARY, 1830. Vol. IV.

On the Style of the New Testament, as presumptive of the truth of Christianity.

"The style and language of these books supply strong indications, that they were written about the time, and by the sort of men, to which they are ascribed."—*Maltby.*

THAT the Christian Scriptures exhibit a marked peculiarity of style, is admitted by every man who has gained any knowledge of them in their original language, and appears indeed even on the face of every translation. But whether the argument arising hence for our religion, has, in general, been distinctly seen, and correctly stated, I may be allowed to doubt.

"The very frame and style of these Sacred Writings," says an eminently pious and able man,* "doth fully tell us that they were none of the logicians nor eloquent orators of the world that did compose them. This is, yet to this day, one of the greatest stumbling-blocks in the world, to hinder men from the reverencing and believing the Scriptures. They are still thinking, sure if they were the very words of God, they would excel all other writings in every kind of excellency, when, indeed, it discovereth them the more certainly to be of God, because there is in them so little of man. They may as well say, if David had been sent against Goliah from God, he would sure have been the most complete soldier and most completely armed. The words are but the dish to serve up the sense in. God is content that the words should not only have in them a savour of humanity, but of much infirmity, so that the work of convincing the world may be furthered thereby. And I verily think, that this is God's great design, in permitting these precious spirits of divine truths to run in the veins of infirm language, that so men may be convinced in all succeeding ages, that Scripture is no device of human policy."

So far, Mr. Baxter. I confess myself of opinion, that he has failed in doing justice to this part of his subject;

* Saint's Everlasting Rest, &c. p. ii. ch. v. § 6.

nor can I accept his principle, his illustrations, or his reasoning. It is by other steps that I arrive at the same general conclusion.

This excellent man has not discriminated between the word, or doctrine, of God, and the conveyance of God's word. The treasure is divine: the conveyance, human. When the Apostles and their associates went forth to preach the religion of their crucified Master, "the demonstration of the spirit and of power," gave them eminent success. But they preached before they wrote; and when they committed to writing the facts and principles of the Gospel, they employed, of necessity, the dialect of the age and country in which they lived, and were left, in a considerable degree, to the exercise of their several characteristic faculties of mind. It is precisely because, in regard to the peculiarities of their style and manner, they were thus left to themselves—and so followed their own bent and habits—that we have the strongest reason for admitting the authenticity of their respective Gospels and Epistles. In the doctrine, there exists nothing of man: this is entirely from God; while the language and its idioms are human, and cannot be referred to any other point of time, or tract of country, than the era and the regions that witnessed the first publication of the Christian Scriptures. We adore, in so memorable an arrangement, the wisdom of Divine Providence: but in this particular case, we see nothing of *special, miraculous* interference; for which, indeed, there could be no occasion, where merely the *style* of the New Testament was concerned.

The same account must be given of that occurrence in the sacred history of the Jews, which Mr. Baxter employs for the illustration of his argument. In answering the class of objectors, on whom he animadverts, he thus proceeds, "They may as well say, if David had been sent against Goliah from God, he would sure have been the most complete soldier, and the most completely armed." Now, it is admitted, that if they reasoned so, they would reason very inconsequentially: their principle and their inference would be alike erroneous. This I grant, not however on the strength of the assumption made by Mr. Baxter. David *was* sent against Goliah from God, in the order of that Providence which governeth all things. But what evidence have we that David was sent against Go-

liah by God's special direction, with His special instructions, under His special and miraculous guardianship? We possess no evidence to this effect. The fact is, that David vanquished the champion of the Philistines chiefly by means of a new and unusual sort of attack, which rendered Goliah's weapons unserviceable, and, probably, impressed him with some degree of terror. In the same manner, the victory of the Highland forces at the famous battle of Preston Pans, was occasioned mainly by a species of warfare, to which regular troops were unaccustomed.*

Either, then, the historical incident cited by Mr. Baxter, will not serve the purpose, or, in order to be made pertinent, it must be contemplated and applied in another way.

He conceives, that there is much infirmity—much beyond a mere savour of humanity—in the writings of the Evangelists and Apostles. Tried by the standard of those exact and elegant compositions, which proceeded from the *classical* writers of Greece and Rome, they no doubt have much infirmity. Of these they fall extremely short. At the same time, they are not inferior to what might, in reason, be expected from men of the country, the circumstances, and the period of their birth.

But how is the work of convincing the world "furthered," by the alleged inferiority of the style of the Christian Scriptures? *Furthered*, I think, it has been; though not quite in the sense and manner in which this writer understands the case.

Christianity was first published in Judea, and by Jews, at a period not a little memorable. Some time after its publication, the leading facts of its founder's ministry were recorded by men who had been eye-witnesses and ministers of the word: one of those individuals further composed a narrative, chiefly of the travels and labours of a very distinguished Apostle, of whom, and of certain of whose associates in that office, we have letters, which form no unimportant portion of the volume of the New Testament. The style of all the books greatly resembles the Greek of the synagogue, or what we find in that translation of the sacred books of the Jews, which is known under the name of the Septuagint. It is a style

* Home's History of the Rebellion, &c. (1822) p. 87; and Lord John Russel's Memoirs of Europe, vol. ii. p. 235, &c.

alike differing from the style of the Grecian historians, poets, philosophers, and from the style of the authors termed the Christian fathers. Far less pure and elegant than the language of the great heathen and contemporary writers, it is, on the whole, much superior to the language of numbers of ecclesiastical authors in the first and second, and still more in the succeeding centuries. This consideration fixes the real date, and enables us to decide on the true origin of the Christian Scriptures. The writers must have lived *where* and *when* it is affirmed by us that they lived: they *must* have drawn up their Gospels and Epistles in the very circumstances under which we say that they drew them up. All this the *style* indicates, nay, proves and establishes: and we now see how and why "the precious spirits of Divine and Christian truths run in the veins of infirm language." N.

As is the Mother, so is her Daughter.

(Concluded from vol. iii. page 263.)

[This Article has, from various causes, been, from time to time, postponed. It is hoped, however, in consequence of the intestine feud which is now raging in the Hierarchy of England and Ireland, that it may still be a word in season.]

The Churches of England and of Rome agree in exercising dominion over the faith and consciences of men; and both assert and put in execution the assertion, that "the Church hath power to decree rites and ceremonies, and authority in controversies of faith." Now, this is an assumption, we conceive, which cannot be allowed, without a total abandonment of our rights as men, and as Christians. It is an authority exercised in direct opposition to the commands and instructions of the New Testament. The blessed Jesus himself never demanded the implicit faith of his followers. Though proving, by his miraculous works, that God was with him of a truth, and, consequently, that the teachings he imparted were divine, yet how different is his language from that of all earthly hierarchies,—"Why even of yourselves judge ye not that which is right?"—"Search the Scriptures, for they be

they which testify concerning me." His Apostles followed the example of their Master. "These (the Bereans) were more noble than those in Thessalonica, in that they received the Word with all readiness of mind, and searched the Scriptures daily, whether those things were so. *Therefore* many of them believed." They did not embrace Christianity, because the Apostle asserted it was true. It was when they themselves had judged of the matter, by the exercise of their own reason, and had compared it with those Scriptures, which were already in their possession, that they believed. The view which the system of truth, recorded in the Gospel, takes of this subject, is, in fact, comprised in two short sentences, which are totally irreconcileable with any church, established by dint of earthly power. "Prove all things, hold fast that which is good."—"Be not children in understanding, but in understanding be men." Those, however, comply not with the exhortation—they must be children in understanding to the end of time, who, because an Act of Parliament, or the edict of a Council, or the bull of a Pope, asserted hundreds of years since, that certain doctrines were true, will, notwithstanding the increase of knowledge has demonstrated their untruth, believe them to be of God. The system of Galileo, and the axioms of Newton, were once regarded by the orthodox churches of Europe with horror unutterable. The former was imprisoned, and the works of the latter prohibited. Edicts are still in being against the principles of these philosophers. But what of that? Forbidden writings, to apply the language of Bacon, are generally regarded by thinking men, to contain certain sparks of truth, and most assuredly they will eventually fly up in the faces of those who seek to tread them out. Every species of force used to control human opinion, though for a season it may be successful, yet a little while, and the new doctrine will rise above the opposition. To coerce opinion, is, after all, an impossibility. The subtle essence of which the human mind is composed, will elude all the authority which can ever be brought to bear against it. Power may make men *profess* a doctrine; but to make them *believe* it, is quite a different and distinct affair.

"Natural religion requires man to pay a mental homage to the Deity, to venerate his perfections by adoring and confiding in them. By what possible means can these pious operations of the mind be established? Could they

be forced, their nature would be destroyed, and they would cease to be piety, which is an exercise of judgment and of will. Revealed religion requires man to pay a mental homage to the Deity, through Jesus Christ; to venerate his perfections, by adoring and confiding in them, as Christianity directs, by repentance, by faith, by hope, and so on. How is it possible to establish these spiritual acts? A human establishment requires man to pay this Christian mental homage to the Deity, by performing some external ceremony—suppose bowing to the East, for instance. The ceremony of bowing, I grant, may be established; but the voluntary exercise of the mind in the performance, which is essential to the Christianity of the action, who in the world can establish this? If, therefore, the religion of the New Testament be viewed as consisting of external rites and internal dispositions, the former may be established; but be it remembered, the establishment of the exterior, not only does not establish the interior, but the destruction of the last is previously essential to the establishment of the first." We contend, therefore, that dominion over faith, in exacting which, the Churches of Rome and of England are cordially agreed, is the most absurd and impious claim that was ever advanced by men—absurd, because it is impossible to obtain it—impious, because it subverts that very principle on which religion can alone be founded. This is the true reason of our dissent from the Churches of England and Rome; and it would be as solid a reason against *any establishment* of Christianity, however liberal in profession it might appear.

The Churches of England and of Rome have a different head from the true Church of Christ. The Church of the Messiah is built upon the foundation of Prophets and Apostles—Jesus Christ himself being the chief corner-stone. Christ is the sole head of the new dispensation—he is chief of the kingdom which he came to establish—the kingdom of righteousness, peace, and joy; not of tithes and Peterpence. The only Master whom Christians were to acknowledge, was Jesus Christ the righteous. Not so, however, have decreed the Churches of Rome and of England. The first is built upon human traditions and the decisions of general councils—the Pope, as supreme head, being the chief corner-stone. And as to the Church of England, that is erected upon the authority of Acts of Parliament, and the canons of convocations—his or her

Majesty, for the time being, as defender of the faith, being the head of the corner. And, truly, a stone of stumbling, and a rock of offence, have both been to numbers. The authority of the Pope of Rome, was indeed great. It extended to every part of his vast spiritual empire. Whom he deposed, were to be cast into outer darkness. The thunders of his excommunications were no trifles—they were not once to Europe, as they are in many portions of it now, mere sound and fury, signifying nothing. They often terminated in the destruction of man's spirit, his property, and his life. The supremacy formerly exercised by the Pope in England, was taken from him by Henry VIII. and conferred upon or rather appropriated by himself. His Majesty, " by a master-stroke in politics, preferred an indictment against the whole body of the clergy in Westminster Hall, and obtained judgment upon the statute of premunire." Gaining his action, as a matter of course, he offered pardon, on condition that they would pay into his royal coffers a good round sum, and acknowledge him as the supreme and sole head of the Church. The conditions were accepted; and both Jesus Christ and the Pope being excluded from office, the most incorrigible tyrant that ever disgraced and polluted the land which gave him birth, was installed in their stead. The title of " Defender of the Faith," is a Popish title. Henry VIII. first bore it, and on him it was bestowed by the Pope, for having written a work in defence of Popery, and in strong opposition to Martin Luther. But, subsequently to its appearance, his brutal propensities could not be appeased by Cardinal Wolsey; therefore, the Cardinal was deposed—the standard of schism and of rebellion to the Roman Pontiff reared; and such is the origin of the Protestant—the Reformed Church of England! The authority which the Pope once possessed, was transferred to the King. He was the Pope of the Church of England, for the time being. Henry VIII. sent forth *six* articles of religion, which were to be believed; afterwards, additional ones were promulgated. King Edward increased them to *forty-two*. Queen Elizabeth added *eleven* more, and then reduced them to *thirty-nine!* And even these, as they are now printed, are, it is said, different in some particulars from those really agreed on in 1562, as may be seen from the original manuscripts in Corpus Christi College, Cambridge. Queen Elizabeth set her single will in direct opposition to the earnest de-

sires of nearly the whole body of the clergy, in the case of "Honest William Whiston," and they were obliged to succumb to her Majesty's bidding. Nor need we refer so far back for an instance, to show that even customary prayers may be dispensed with, if the object for whom intercession ought to be made, is obnoxious to the head of the Church. It matters not to the argument, whether the late Queen Caroline were guilty or innocent of the crimes alleged against her. If she were guilty, the more need had she of the prayers of the righteous. "The whole need not a physician, but those who are sick." At any rate, it was truly degrading that a people should be debarred, by the fiat of an individual, from pouring forth, in the House of Prayer, their audible intercessions. That such a circumstance could occur, shows that the power of the Church is not merely nominal, is most unchristian.

The Churches of Rome and of England agree very generally in their creeds, their doctrines, and their liturgies. The creeds called the Apostle's, the Nicene, and Athanasian, are the symbols of the faith professed by both the Churches. The mysteries of the Trinity, the incarnation, and vicarious sacrifice, are component parts of both the systems. Mystery is the shield of the one Church, and it is the bulwark of the other also. Transubstantiation, confession, and absolution, are three distinguishing traits in the features of the Mother, and transubstantiation, or something very like it, called consubstantiation, confession, and absolution, may be very clearly traced in the lineaments of the Daughter. The two Churches agree generally in their rites and ceremonies—their moveable feasts and holy-days—their fixed feasts and holy-days—their days also of fasting. Similar terms are employed by both—there is Christ-Mass, and Lent, and Passion-Week, and many, many other anti-scriptural names. The Episcopalian Churches retain the names given to them by their former Catholic possessors; the new Churches are commonly designated after some patron saint; the vestments of the clergy are much alike; the flowing robe and lawn-sleeved arm; the white and black gown; the scarlet sash and the silk apron.

The Episcopalian may say, our Church believes not in transubstantiation! But surely the Catechism, and the Sacramental service, utter a different language. In a controversy which occurred in Lancashire, a few years since,

the Church of England clergyman made, we are aware, that assertion. Triumphantly, as it appears to us, did the Catholic priest reply,—"The language you have not thought it beneath you to use, the ridicule you have thrown on the most sacred rite of religion, will appear both impious and unwarrantable to such of your hearers, as have learned the elements of their religion in the common Church Catechism, where it is declared, that the Sacrament *is the body and blood of Christ*, which are *verily and indeed taken* by the faithful, in the Lord's Supper. Yet, how it can be received by a number of communicants, on the same day, all over the kingdom, and yet *not be there*, you have forgot to explain; perhaps, because you could not. You, then, must therefore either contradict your Catechism, which you profess to teach, or plead guilty to the unfounded charge, which, without the shadow of a cause, you had the audacity to prefer against the whole Catholic Church, as well as some of the brightest ornaments of your own." How this can be got over, we do not see. It looks, to our minds, very like an illustration of the Proverb,—"As is the Mother, so is her Daughter."

But the Catholic prays for the intercession and the blessing of the saints and angels! True, he does so. And what does the Protestant Episcopalian mean, when he affirms,—"I believe in the communion of saints?" What are his ideas, when he uses the prayer,—"O everlasting God, mercifully grant, that as thy holy angels always do thee service in heaven, so by thy appointment they may succour and defend us on earth?" Well might the Catholic priest, we have previously quoted, remark,—"Let me advise you, if you wish to be consistent, to take your scissors, and cut this prayer out of your prayer-book, as also the passage from the Apostles' creed, for they are both rank Popery."

But the Catholic prays in an unknown tongue! This is scarcely true in Britain, as to some parts of the worship. It may be correct as to some of the service which the priest alone utters, but he does understand the language. Is the objection a sound one, from a Protestant of the Church of England? Let him look at his book of Common Prayer, and say how many of the congregation assembled in many a parish church understand the *headings* which are put to several parts of the service?

Let him say, how many know the meaning, albeit, those headings are intended to convey the substance of the matter? There is *Te Deum laudamus; Benedicite omnia opera Domini; Jubilate Deo; Magnificat; Cantate Domino; Deus Misereatur.* The advice as to the mote and beam, would not here be altogether inapplicable.

But, confession and absolution we totally reject! Indeed, how, then, are we to understand this language, employed in the ordination of a priest? "The bishop shall lay his hand, severally, upon the head of each of them kneeling upon their knees before him, saying, to every one,—Receive the Holy Ghost, whose sins thou dost forgive, they are forgiven; and whose sins thou dost retain, they are retained." The service, too, at the Lord's Supper, looks much like confession and absolution; but, in the order for the visitation of the sick, it is too palpable to be mistaken. "Our Lord Jesus Christ, who hath left power to his Church to absolve all sinners who truly repent and believe in him, of his great mercy, forgive thee thine offences. And, by *his authority, committed to* ME, I ABSOLVE *thee from all thy sins*, in the name of the Father, and of the Son, and of the Holy Ghost, Amen." Yes, truly, "As is the Mother, so is her Daughter."

Well, but no Protestant believes in such preposterous assumptions! That may be: and, if so, he should be honest enough to leave a Church in whose doctrines he does not believe. Doubtless, there is much truth in the description given of the members and ministers of the Church of England, by one who knew them well, and whose knowledge led to Christian practice, who did not think one thing, and profess another, but who renounced her emoluments when he saw her corruptions—Dr. John Jebb. He observed, "the Church-of-England-man is a sectarist, partly Papist, partly Protestant. He is a Protestant, because he asserts the sufficiency of the Scriptures. He is a Papist, because he in the same breath requires assent to certain additions to those Scriptures. He is a Protestant, because he has separated from the Church of Rome, upon the plea of the right of private judgment. He is a Papist, because he refuses the same liberty of separation to his brethren. He is a Protestant, because he maintains the unrighteousness of persecution, when he is himself the sufferer. He is a Papist, because when opportunity offers, he has always shown himself a persecutor in his turn. The

Church of England clergyman also is a Papist, because in the liturgy is found the Athanasian Creed. He is a Protestant, because, though enjoined by temporal and spiritual authority, to recite it monthly, he hardly ever reads it. He is a Papist, because he subscribes the 39 Articles; and he is a Protestant, because he does not believe them."

That we are not singular in our opinion as to the close affinity of the Churches of England and Rome, will be evident by the following examples:—Edward VI. in his address to the men of Cornwall, who were in arms for the restoration of Popery, expressly stated, that the Common Prayer was no other than the old Mass Book done into English, all but some few words that were left out.—Pope Pius IV. and Gregory XIII. offered to confirm the English liturgy as a sound standard and exposition of faith.—During the reign of Elizabeth, the Church of England was excommunicated by a bull of the Pope. The English Secretary of State, however, procured two persons to visit England, from the Pope, "to whom he showed the London and Canterbury service in their cathedrals in all the pomp of it, who thereupon declared that they wondered the Pope should be so ill informed and advised, as to interdict a prince whose service and ceremonies so symbolized with his own; and therefore returning to Rome, they informed the Pope that they saw no service, ceremonies, or orders in England, but might very well serve in Rome, whereupon the bull was recalled."—That speech of Lord Chatham's is well known, in which he said, "The dissenting ministers, my lords, are represented as men of close ambition; they are so my lords, and their ambition is, to keep close to the college of fishermen, not of cardinals, and to the doctrine of inspired Apostles, not to the decrees of interested and aspiring Bishops. *They* contend for a scriptural creed and a spiritual worship; *we* have a Calvinistic creed, a *Popish liturgy*, and an Arminian clergy."—The celebrated Dr. Geddes thus states his view of the matter, "With the Church of England, we are in the very form of our liturgy so much agreed, or to speak more properly, the liturgy of the Church of England is so nearly a copy of ours, that with *very little variation, the one might be substituted for the other.* When I run over tables and rules for the moveable and immoveable feasts, and find in them the same commencement and economy of the ecclesiastical year—the same, or

rather much better distribution of the Psalms and other books of Scripture—the same, or a similar calendar of feasts and fasts—the same terms of Advent, Lent, Septuagessima, Easter, Whitsunday, &c. &c.—the same Collects, Epistles, and Gospels—and nearly the same mode of administering the sacraments, I, in a great measure, recognise the Roman Catholic liturgy."—It is only a few years since a clergyman of the Church of England, we believe, proposed, that a holy alliance should be entered into by the two Churches, on the express ground that they were so nearly allied in their creeds and formularies. These various testimonies justify the application of the saying, "As is the Mother, so is her Daughter."

The question may well then be asked, In what essential quality do the two Churches differ? Really it is difficult to say. Perhaps Sir Richard Steele's dedication to the Pope, may explain the matter:—"Your Holiness is not perhaps aware, how near the Churches of us Protestants have at length come to those privileges and perfections, which you boast of as peculiar to your own. The most sagacious persons have not been able to discover any other difference between us as to the main principle of all doctrine, government, worship, and discipline, but this one, that *you cannot err* in any thing you determine, and we *never do;* that is, in other words, that *you are infallible,* and *we always in the right.* We cannot but esteem the advantage to be exceedingly on our side in this case, because we have all the benefits of infallibility, without the absurdity of pretending to it, and without the uneasy task of maintaining a point so shocking to the understanding of mankind." How truly does Robert Robinson remark on this passage, "This is not a libel; this is a satire: *the worst is, this satirical stroke is true.* The Church of Rome refuses the Scriptures to the people; some Protestant Churches grant the sight of the Book, but retain the meaning. Can you see any difference?"

We confess we see no practical difference either in this or in several other particulars of the two Churches. John Hales of Eaton, we think, might have used a stronger word at the commencement of the sentence, "*Peradventure* the dregs of the Church of Rome are not yet sufficiently washed from the hearts of many men." The thorough cleansing is reserved for this and the coming age. The voice of warning has yet to be acted up to;—

"Come out of her my people, and be not partakers of her plagues." In a louder and louder note that voice will be raised, till the cry is heard to the advancement of mental liberty, of Christian purity, of complete and perfect Reformation.

A Unitarian Protestant.

Zeal, not Fanaticism, Recommended; an Address to Unitarians.

Revivals are the order of the day. In America the greatest efforts have been made, to produce, over a wide extent of country, what are termed revivals of religion. These efforts have met with but too ample success among our transatlantic brethren. No inconsiderable degree of pains have been taken, to bring the spirit of fanaticism across the ocean, and to give it here a local habitation and a name. In England, however, there has been but a feeble response to the call made from many quarters. But in Wales much has been done. The natural warmth of the people—the ignorance in which many of them are enshrouded, offered a suitable sphere for the operation of the agents commonly used in producing revivals. But both Scotland and England are, we hope, too well informed, at least, to be led into the excesses of the Transatlantic revivalists. It would require more time than our object permits us to occupy on this topic, to speak of all the evils which have ensued from these religious whirlwinds among the Americans. Suffice it to say, the harmony of churches—the harmony and proprieties of private life—the good understanding of Christian ministers, have been broken up; the laws of kindness, forbearance, yea, and of truth and integrity, infringed, under the pretext of advancing the kingdom of Christ. Strange is it, that men bearing the Christian name—ay, and professed ministers of Christ, should ever imagine, that raptures and convictions, the work of a moment, are the signs of a genuine conversion, and the fruits of true religion. How do they degrade the holy doctrine of the Gospel, to a level with systems of Paganism, and justify the unrestrained energy of the passions. It would be well for such to ponder well the following remarks from a learned and judi-

cious historian.* "To raise an intense feeling of religion, is neither difficult nor sufficient. It is effected now by the Bramin superstition in the Yogees and Juggernaut victims of India, as it was in ancient times among the whole nation of Egypt, under its monstrous system of bull and goat worship, cat veneration, and dog-headed deities. In the middle ages, it filled Europe with monks, and Asia with pilgrims and crusaders. It animated St. Dominic and the Pope, and their emissaries, in the murders of the Albigenses. It has supported and now revived the Spanish inquisition, and hallowed the Moloch sacrifices of Auto da Fés. The human heart is so constituted, as to feel responsive to the sacred touch—to be obedient to the heavenly call. But when the sensibility has been kindled, to what shall it be applied? Here begins the difficulty, which every heart has felt, and every age lamented. In the direction of this great principle, the mind ignobly, but unavoidably follows the imperfect reason, feeling, views, and habits of the day. Within the period which this history embraces, it was taught to employ its sincere energies in building monasteries, in procuring and venerating dead men's bones, in enriching the Church, in idle and endless processions, in superstitious rites, in useless pilgrimages, in crusades of danger and death, and in obeying the Machiavellian mandates of a distant Pope. Religion, heavenly as its origin has been, sublime as its principle always will be, still needs in every age as much wisdom as impulse. But it can have no more wisdom for its companion, than the age affords. When the judgment is weak and the knowledge small, the fervour of the principle will connect it with folly as with truth; and the pious man, with all his sincerity, will offend many by his absurdities, as well as edify by his goodness."

From the tenor of this passage, and from the decision of our own judgments, it is evident, that the perfect Christian is he whose powers are well balanced and harmonized —whose affections and reason, whose heart and mind, are both in healthful and vigorous activity. Now it appears to us, that, to speak generally, the Orthodox, especially the Revivalists, have activity of the feelings—the Unitarians, activity of the intellect. Well, we are assured, it would be, if they participated in our intellectual energy,

* Turner's History of England.

and we caught a portion of their moral enthusiasm. Do not let it be supposed that we wish, God forbid! to witness revivals amongst our body. Intending to urge on Unitarians the cultivation of a more ardent spirit, we began with the abuses of zeal, to show that we would have no ardour except what was founded on knowledge and principle, and guided in all its operations by the wisdom that is from above. We deplore deeply the excesses into which mistaken men have gone. But though superstition is an evil, no one would think, on that account, of turning Atheist; nor would he who was suffering under the fires of an equatorial sun, act wisely in seeking relief amidst the frozen rigours of a polar sky. Just so, Unitarians are not to inhabit the frigid zone of Christianity, because those who differ from them in creed, are consumed with the foul heats of their imaginations. *In medio tutissimus ibis*, said Apollo to his ambitious and fiery offspring, and to this medium, this happy mean between fanaticism and indifference, we earnestly desire to see Unitarians brought. For the most part they are, and we say it "more in sorrow than in anger," far, very far from it. In the recent history of the body, there are circumstances, we are aware, which will account, and in part apologise, for the existing remissness. But forward, not backward, we ought to look, and to our duties, not to extenuations of neglect. And we have yet to learn, that the Christian, by whatever cognomen he may be distinguished from his brethren, is at liberty to hide his talent in the earth. We do not ask you to spread sectarianism: we ask you to urge onward the progress of Christianity. If your peculiar views clog your efforts in advancing the kingdom of Christ, discard them—if you believe them to be essential features in the truth as it is in Jesus, preach them boldly, with that stress and prominence which their relative importance demands. And when we speak of preaching, we speak not to ministers solely, nor so much, as to opulent laymen: with the latter, lie the means of originating many a plan, and supporting many an existing institution for the furtherance of our common faith. How can ministers preach except they be sent—and how can they be sent, except by the aid of those who have enough and to spare? The energies of the Unitarian body in these kingdoms, have as yet remained almost entirely dormant. True it is, that under the influence of

individuals, exertions have here and there been made for the common cause; but considering how few, how feeble they are, and with what difficulty sustained, we cannot allow ourselves to say that they form more than a *small*, a very small portion of our capabilities. As elements of future excellence, they are indeed highly respectable; as the work of men who laboured in hope against hope, they are beyond all praise. But if they are allowed to remain in their actual condition—still more, if they are allowed to linger and perish, they will prove monuments of our disgrace. Let it not be so. Rather let us nourish these saplings; we have power to cause them to grow and expand into trees, the leaves whereof shall be for the healing of the nations. Too many are afraid of being over-zealous. Of all fears that we have heard of, this is the most unfounded. The most zealous of English Unitarian Christians, is not in much danger of being devoured by unholy fires. The atmosphere in which he moves, receives from all the four quarters of heaven so many plenteous showers and cooling breezes, that he will have much to do to keep alive the weak and flickering flame.

Zeal for the diffusion of Unitarian Christianity, is, we know, in the eyes of many, a possession of a very dubious character. That there are instances of spurious zeal, we deny not, but we must be allowed to think, nevertheless, that it is good to be zealously affected in a good cause—and truth is the best of all causes. Whatsoever each one troweth, that to him is truth, and by that, he is called imperatively to zealous and persevering efforts for those principles which he has been led to adopt. To entertain an opinion in the all-important concern of religion, is coincident with an obligation to labour acccording to opportunities for its promulgation. If this were not so, yet the claims of Christian benevolence would require of us to be instant, each in endeavouring to communicate the enlightenment which he may have received. False zeal, indeed, is to be denounced; and so are all spurious things. But who, on account of the existence of counterfeits and semblances, neglects, in other matters, realities and genuine virtues? The sun burns as well as shines—the storm ravages whilst the atmosphere sustains existence—and who is foolish enough to complain that good, in these cases, assumes the shape of real or apparent evil—still more, who would part with the blessing, in order to be

exempt from the curse? Let us take the world as God has made it—the wheat and the tares together, and make the best we can of both. A spurious zeal even may be turned to a good account, and much more, inconceivably more efficient may the sincere lover of truth become amongst Unitarian Christians. For to use the words of Dr. Watts, "there is such a thing to be found" (amongst Unitarians) "as an honest and sincere delight in propagating truth, arising from a dutiful regard to the honours of our Maker, and a hearty love to mankind." Would to God that such persons had but an open field and fair play—that they were unchecked by the frigidness of others, and untrammelled by narrow means and engrossing pursuits; and would to God that their number may daily increase—they are worthy of all esteem from men—they will be eventually honoured of God. Then the truth, not in a sectarian garb, but invested with the garments of righteousness, and joy, and holy affections, would abound more in our own Zion, and in the world at large.

Much might be learned from our fellow-Christians, would we only bring to the study of their doings a teachable mind. In some cases, perhaps, we should be shamed into a better spirit—in others charmed—and in others still, drawn by a sense of duty. Nor should we ourselves be sorry, if, while breathing the warmer atmosphere of others' zeal, we caught a portion even of their enthusiasm. For enthusiasm is essential to success in every undertaking, and it may be safely predicted, that until our body of Christians are actuated by somewhat of a moral and wholesome enthusiasm, little success can be expected. Let it not be supposed that we wish to see the extension of our opinions merely. This we desire; but we desire more, infinitely more. We are not among those who think lightly of the prevalence of speculative principles. In fact, there are none such—none purely and exclusively such, though there has been much said and written against zeal for speculative principles, and some odium raised against those who were, or even supposed to be, anxious for their furtherance. But more than the extension of any set of opinions do we consider involved, in the earnest preaching and teaching by the pulpit and by the press, of Unitarian Christianity—more, infinitely more, *viz.* the salvation of the soul—peace, and elevation, and purity of mind—trust in God—love of

Christ—obedience to his commands—striving for eternal happiness—domestic quiet and domestic joys—family religion—the young brought up in the nurture of the Lord, and all the fruits of the spirit. Is there one who calls himself a Unitarian, who does not conceive Christianity, as he holds it, capable of imparting all these blessings to his fellow creatures? If there is, let him discard his system: it is not the religion of Christ—it is not a religion for man. If not—how can any one justify his conduct, if by withholding his exertions, he restrain the influence of divine truth? A change we fervently *hope* and pray will come. Welcome symptoms of improvement are not wanting. Let each one who feels the holy prompting within him, though he be but one, enter forthwith, and with all seriousness and benevolent earnestness, on the godlike work. Of a thousand agents capable of being useful, we might ask where are they? Above all, we ask where are our local preachers? To local preachers Methodism was indebted for its rise, and is still indebted for its preservation. Where are the local preachers of Unitarian Christianity? In the prevalent scantiness of pecuniary means, we look for them with peculiar earnestness. A few we have known—some gone to their reward, honoured in life by the truly good, and in death abounding in consolation—others still labouring, much to their credit, against evil report, not without success, and showing, by unquestionable evidence, that much might be effected, would the minister of each congregation in the kingdom, encourage religious and well-disposed young men to offer themselves to preach the Gospel, and teach the young in the surrounding district, imparting to them at the same time such knowledge as would render them useful teachers of the poor.

We have already said, that we might, if we would, learn much from others. Let us look to America, not to the fanaticism of the Orthodox, but to the Christian energy of the Unitarians. We speak of them as a body, because, though we know exceptions are not wanting, they are, as a body, far superior to ourselves in labours of love. Their periodicals are more numerous, and, in respect of pecuniary aid, better supported than ours. Of their institutions, the same may be said. But there are two things to which we wish to make especial allusion. They have a most useful auxiliary to the good cause, in a monthly publication, en-

titled, "The Liberal Preacher." To this the most eminent of their ministers contribute discourses, chiefly of a practical character, and highly calculated to do good. But we have been still more pleased to learn, that, in Boston, they support what they term "a minister at large." Dr. Tuckerman—who, with a view to the office, which, so honourably to himself, and so usefully to others, he now holds, left the congregation with which he was connected—is the minister upon whom the laborious and trying duties of this new order of Christian teachers has devolved. We know not whether he borrowed the idea from Dr. Chalmers, but he pursues the plan which that eminent man suggested; and his so pursuing it, may convince the Doctor, that his conviction that it could not be carried into effect, except in connection with an establishment, was utterly unfounded. Dr. Tuckerman carries Christianity to the homes of the people. *He visits them at their dwellings*, and labours to do them good. He speaks to them of their sins—their dangers—their fears. He tells them of an Almighty Father, and of a benevolent Saviour. He strives to plant in their hearts a love of goodness, and a taste for religion—to win them to his public services, and their children to the school of knowledge and piety. The objects of his care and labours he carefully classifies, that he may give to each a portion of meat in due season; and whilst he is chiefly concerned about the one thing needful, he is not unmindful to relieve, according to his resources, their temporal necessities. Drunkards rescued from their vices—indigent persons aided in their labours—widows and orphans—the maimed, the halt and the blind—brought within the scope of Christian benevolence;—these, and many others, are among the first fruits of his pious labours.

Nor are the professed Unitarians the only body of religionists in America, from whom we might learn many a valuable lesson. There are "the Christians"—a sect which merits to be better known in this country than we have reason to think they are—well fitted to improve the spirit and the practice of English Unitarians. To their name, some may object as being somewhat invidious, though it was chosen not to exclude any, but to comprise under the general character of Christian disciples, all who were prepared to use the liberty wherewith Christ has made them free. But no designation is free from all objections; and it is something strange, that there should be an appearance

of invidiousness in assuming a designation, by which the followers of Jesus were characterised, even in Apostolic days. For a knowledge of "the Christians," we are chiefly indebted to a body of men, whom we regard with high respect, believing that they possess much sterling principle, and no little of the true spirit of Christianity—we allude to the Unitarian General Baptists. We regret that they are not an increasing body, on their own account, and on our account. For much of the little zeal Unitarians possess, they are, in many instances, indebted to the General Baptists, and for no inconsiderable degree of the success with which their cause has of late years been crowned. In general, their plans and their feelings are more suited than ours to the propagation of religion, especially amongst the people at large. But there is room enough for more zeal and more exertion amongst both them and us, and the spirit of "the Christians" might, in many respects, with advantage, become their and our spirit. "The Christians" recognise no individual as their founder. Many professors, in different parts of the United States, became about the same time dissatisfied with the sectarian spirit, and the invasion of the rights of conscience which, much to their detriment, prevail in most of the sub-divisions of the Christian world. They, accordingly, withdrew from different denominations, and formed themselves in various places, into independent Churches, recognising the Scriptures only as the rule of faith and practice, and individual judgment as the means of learning its teachings. Secessions from the Baptists, the Methodists, the Presbyterians, and others, took place, almost simultaneously, in different parts of the Union. Every other designation, than that of Christian, was laid aside; and in preaching and teaching, their constant theme was—

> "Let names, and sects, and parties fall,
> And Jesus Christ be all in all."

They have no public seminary, or theological school. Some of their ministers had received a classical education in their former connection; many of them have only an English education; and some others are self-instructed. With the eminent Robert Robinson, they say, and say properly,—"*Let him who understands the Gospel teach it.*" Their preaching was *altogether extempore;* and, notice, "the effect produced was very similar to that of the preaching of Whitfield and Wesley, and their associates, at the

commencement of Methodism. Their principles they disseminated, not so much by their writings, as by their personal labours in preaching the Gospel; and as all their ministers travelled more or less, and many devoted the whole of their time to travelling and preaching, there was a rapid spread of their sentiments through the country, and an astonishing increase of their numbers. To bring into active operation the energies of the whole body, for the support and promotion of the general cause, and to maintain a friendly intercourse between the churches, associations, called by "the Christians," conferences, were formed. These conferences, unlike the illiberal Methodist Synod in this country, have no authority over God's heritage. Of these there were in 1817, twenty-five. The number of their ministers amounted then to 500; of their churches, from 700 to 1000; of communicants, 50,000; and of hearers, 200,000. They had also, at the period above-mentioned, 3 periodicals. In doctrine, great diversity of opinion prevailed at the time of the secession; but regarding the object of worship, all were Trinitarians. "The doctrine of the Trinity, however, was soon canvassed, brought to the test of Revelation, and universally rejected, with all its concomitants, as unscriptural and antichristian." Thus, though the Christians were united at first only in the great principles of Christian liberty, taking the Scriptures as their only rule of faith and practice, firmly determined to go whithersoever this lamp to their feet and light to their path should guide them, yet they have all become, after serious and devout inquiry, strictly Unitarians. This name, however, in order to avoid, as far as possible, even the appearance of sectarianism, they do not assume, though it seems they are frequently styled by others, *the Evangelical Unitarians*. Their mode of preaching and applying Unitarian doctrine, it is, they say, that "which has crowned our labours with such a rich harvest—it is this which has given us access to the common people, who constitute the greater part of our churches and congregations—it is this, through the medium of which, we hope to prove a blessing to the world—and it is this, we trust, which constitutes us the pride and glory of Unitarianism."

This instance of a nation born in a day, ought to speak to us with a voice of power—go and do likewise—go and follow similar plans, and similar success will attend your labours. We are not unaware of the impediments which

lie in the way of the progress of Scriptural truth; but great difficulties should be met by great efforts; and in generous natures they will naturally, if due attention be given, awaken proportional energies. Let these only be put forth—let English Unitarians but act with the power they possess, and with the energy which the Gospel requires at the hands of every Christian, and the most gratifying results will reward their labours. In the stirring language of Sallust, then, we say—*Quin igitur expergiscimini? Proh Deum—hominumque fidem! Victoria in manu nobis est: Viget ætas; animus valet. Tantum modo incepto opus est; cætera res expediet.**

G. C. S.

The First Congregational Church of America.

On the 6th August, 1629, was founded at Salem, Massachusetts, the first Congregational Church of the New World. Two centuries have passed away since its formation. Acting up to the great principles of liberty, which consecrated its establishment, the inquiries of the successive generations who have worshipped there, have led their descendants to the adoption of the doctrines of Christian Unitarianism. A truly eloquent discourse was preached on the Second Centennial Jubilee of this Christian Society, by the Rev. C. W. Upham, the Junior Pastor of the Congregation, from the same text, Psalm lxxviii. 1–7, from which, on the 6th August, 1729, the Rev. Samuel Fisk had preached the sermon on the celebration of the first century after the establishment of the Society. Mr. Upham gives a statement of the principles on which the Church was originally founded, with a most interesting sketch of the character and labours of his venerable predecessors in the ministry. Gladly do we make the following extracts:—

"In tracing the course of Francis Higginson, from the place of his education in Emanuel College to his early grave in Salem, we are presented throughout with the most interesting scenes. We pass through the wide field of Nonconformity and of the Reformation

* Why, therefore, do we not rouse ourselves? Oh, strange! oh, wonderful! The victory is in our own hands. Circumstances are propitious. There is need only of a beginning, and the state of things will accomplish it.

in England—a field crowded with the most affecting, romantic, and momentous incidents; and we come into close contact with all the adventures, perils, and distresses, of the first settlers of New-England. He was one of the most amiable and accomplished ministers of his age. We cannot contemplate his character without feeling the deepest reverence for his virtues, the highest admiration of his talents, and the tenderest interest in his sufferings and death. With a genius and eloquence, which, had he stooped to conformity, would have secured to him all the glory and power that an earthly ambition could covet, he submitted, for conscience sake, to the severest sacrifices and the most embarrassing distresses, while in his own country. For conscience sake, he braved, what were then indeed the dreadful perils of the ocean, and fled to this wild and wintry shore; and here he perished an early martyr to the holy cause of Christian liberty.

"Virtue and religion demand that the character and actions, the services and sufferings of this good man should be presented in all their interest, and with all their attraction, to the generations of New-England. The man, who laid the foundations of our religious institutions in the principles of the most perfect freedom, and of apostolic simplicity, ought never to be forgotten. We should take delight in rescuing his example from obscurity, and his name from oblivion.

"The Christian graces shed such a beauty upon his daily life, that the hearts of all who witnessed it were charmed into love and admiration. It is related, that, when he left Leicester, the place of his residence in England, to embark for the forests of America, although at the time he was suffering beneath the frowns of the government, the people of every rank and party rushed forth from their dwellings to bid him farewell. They crowded the streets through which he passed. Every eye was filled with tears, and every voice was imploring blessings upon him! Our imaginations should often present him to our hearts, as he called his family and fellow passengers around him, leaned over the stern of the vessel, in which he was borne in exile from his native home, while the cliffs of his country, still dear to his soul, although it was driving him out to perish in the wilderness, were disappearing from sight, and uttered that memorable benediction, than which there is nothing more affecting, more magnanimous, or more sublime in the records of history:—'We will not say, as the Separatists were wont to say at their leaving of England—farewell Babylon! farewell Rome!—but we will say Farewell Dear England! farewell the Church of God in England, and all the Christian friends there!' Our bosoms must always experience a softened and melancholy emotion, when we reflect upon his rapid decline and premature death. His delicate constitution could not bear the rigours of the new climate, and the privations incident to the early settlement. The sufferings of one short year, the severities of a single winter, carried him off. As the termination of his life approached, he seemed to have been admitted to clearer views of the results of the great enterprise which he had been called to conduct. His soul soared into those

higher regions, from which the scenes of futurity can be discerned. In his dying hours he repeatedly uttered the prediction, which has already been so wonderfully fulfilled. 'He was persuaded,' he said, 'that although the Lord was calling him away, he would raise up others, to carry on the work that was begun, and that there would yet be many churches of the Lord Jesus Christ in this wilderness.' While he sleeps by the side of their fathers, may our children of every generation venerate his character and cherish his memory."

"The name of ROGER WILLIAMS has long been recorded high on the list of those which will not be forgotten by man; and the writer who would narrate his history, will find himself called to the discussion of some of the most important questions ever agitated by the moralist or statesman. He will have to traverse the whole subject of the connection between the Church and State—to investigate the principles of religious liberty in their deepest foundations, and their broadest dimensions—to delineate the basis upon which a truly free commonwealth must be established—and to examine thoroughly the condition, the character, the claims, and the rights of the aboriginal inhabitants of this continent. For Roger Williams was the first who had political sagacity enough, and a sufficient acquaintance with the spirit of the Gospel, to detect and expose the erroneous doctrine, previously every where maintained, of the necessity of the exercise of the civil power in matters of religion. He stands at the head of those illustrious men who have fearlessly advocated the great principle of entire and individual Christian liberty. He laid the foundations of a political community in which the enjoyment of personal freedom to an extent never conceived of before, never surpassed since, was secured. And he was the sincere friend, and the benevolent patron of the poor Indians. His writings give the best account that has reached us, of their language, and customs, and character.

"The successor of Roger Williams was HUGH PETERS. His character and life will demand the exercise of the most exalted and the most pleasing functions of the biographer. All the great events of one of the most important epochs of modern times will be passed in review. And the genius of history will be summoned to the discharge of her sublimest office, in overthrowing the usurped dominion of error, and establishing truth upon that throne to which time will always, sooner or later, lead her back. Passion, prejudice, and interest, have all combined in heaping calumny and reproach upon the character of Hugh Peters. And they have thus far succeeded. For nearly two centuries his name has been associated only with conceptions of wickedness and sentiments of horror. But their day has passed; and justice will finally be done to the aspersed fame of the martyred and abused philanthropist. I feel sure that there is no hazard in predicting that he will, ere long, be acknowledged as one of the best and greatest characters of the age in which he lived. There is none among them, and the age of the Puritans was an age of great men, who has left a wider or deeper impression upon their times than Hugh Peters. His eloquence and zeal as a Divine—his ability and

courage as a patriot Statesman and Soldier—his wisdom and energy as a citizen—and his benevolence and integrity as a man, will at last compel the admiration of the world."

"His great popularity and influence exposed him to jealousy and envy, and he was one of the first objects upon which the power of that domineering and persecuting Primate, Archbishop Laud, was brought to bear. He was driven from his church in London, and compelled to abandon his country. He fled to Holland. But his fame had preceded him, and he was immediately called to take charge of a congregation in Rotterdam. He remained four or five years in the United Provinces. While there, he attracted the admiration of the learned men throughout the continent, and so great was the regard in which he was held, that the celebrated Dr. William Ames, the memorable champion of the Reformed Churches at that period, removed to Rotterdam for the sole purpose of enjoying his acquaintance and co-operation in the ministry. 'The learned Amesius,' says Mr. Peters, in one of his writings, 'breathed his last breath into my bosom, who left his Professorship in Friesland to live with me, because of my church's independency at Rotterdam. He was my colleague, and chosen brother to the church, where I was an unworthy pastor.'

"It was while he was thus living in prosperity and in honour, that his active and benevolent spirit felt an attraction towards the poor and feeble settlements of New-England. He perceived a wide field of usefulness opened to him here, and came over the ocean to occupy it. Within about two years from the time of his arrival, he was ordained pastor of this church. His residence in America continued seven years. Faithful tradition, corroborating the testimony, and supplying the deficiencies of the imperfect records of that day, has informed us of his energy, his usefulness, and his eloquence.* He left the stamp of his beneficent and wonderful genius upon the agriculture, the fisheries, the manufactures, the commerce, and the navigation of New-England. Salem never advanced so rapidly, as during the period of his residence here. He reformed the police, introduced the arts, and erected a water-mill, a glass-house, and salt-works. He encouraged the planting of hemp, and established a market-house. He formed the plan of the fisheries, and of the coasting and foreign voyages. Under his influence many ships were built, one of them of three hundred tons. He checked the tendency of the people to religious dissipation, by diminishing the number of lectures

* Enon was the name originally given by the Colonists to the district which has since been incorporated as the town of Wenham. Near the shore of the beautiful lake in that place, and not far from the public road, there is a small conical hill, which is often called Peters' Hill, or Peters' Pulpit. It is related that, on one occasion, Hugh Peters addressed a large concourse of people from its summit. The following was his text: John iii. 23, "At Enon, near to Salem, because there was much water there." This will ever be regarded as a classical and consecrated spot.

and conferences which they were in the habit of attending. As a preacher and pastor he was eminently successful. In the course of five years, eighty male and as many female members were added to his church. He took an active part in the service of the infant College; and through his whole life continued to confer his benefactions upon the inhabitants of the Colony. It was not until after repeated solicitations on the part of the General Court of Massachusetts, that his affectionate and admiring church and congregation consented to let him accept the commission to which he had been several times appointed, that of agent or ambassador from the Plantations to the Government at home.

"It is honourable to his character to find, that, after his return to his own country, he continued to hold in grateful and respectful remembrance the people with whom he had resided in America. In a sermon preached before both Houses of Parliament, the Lord Mayor and Aldermen of London, and the Assembly of Divines, he passes the following eulogium upon our early ancestors; would that their descendants might also merit it! 'I have lived,' said he, 'in a country, where, in seven years, I never saw a beggar, nor heard an oath, nor looked upon a drunkard.'

"Soon after his arrival in England, he was led to visit Ireland. He found the people of that island, who, through the whole period of their history almost to this day, have at the same time challenged the admiration of the world for their ardent virtues, and awakened its compassion for their wretched condition, in a most deplorable state of poverty and distress. His heart was touched by the sight of their misery; and, prompted solely by the dictates of his generous nature, he seized the first moment of leisure, and undertook to go over to Holland, the country of his former residence, for the purpose of collecting the means of relief for the poor Irish sufferers. And, in a short time, he returned with what would be considered, even in our day, an enormous sum gathered by the individual exertions of a private man, thirty thousand pounds sterling. It was wholly collected in the United Provinces, and Mr. Peters enjoyed the heavenly satisfaction of distributing it to the impoverished and the hungry. This noble act proves the energy, the influence, and the benevolence of his character.

"He served the Republican cause most earnestly and most faithfully during the wars of the Parliament, and the government of the Protector. While he gave his whole soul to that cause, he was ever found the advocate of mercy and mildness towards the Royalists. But, notwithstanding this, so great was his ability, and so important had his services been to the Puritans, that he became a distinguished mark for the reproaches, the invectives, and the vengeance of the friends of the Royal government; and, upon the restoration of Charles II. he was selected as one of the most conspicuous victims of his wrath. He was condemned to execution.

"During his confinement in the Tower, he composed a small volume for the benefit of his daughter, entitled 'A Dying Father's Last Legacy.' It would not, perhaps, be saying too much

to affirm, that there are few, if any, better works of the kind in the language than this. It is judicious, practical, and interesting. A lofty and pure strain of devotion pervades it. The child to whom he addressed it, appears to have been the object of his most tender love. It is replete with the evidences of his genius and eloquence, although there are throughout those peculiar marks of incorrectness, inadvertency, and abruptness in the style, which reveal an agitation of soul to which an affectionate parent, in circumstances like his, could not but have been subject. Many beautiful and affecting passages might be collected from it. He thus recommends an approving conscience. 'Do not grieve conscience twice; it must be your best friend, yea, when friends, and world, and all leave you to solitariness. It will make a soft bed for you in your greatest sorrow. * * * * Remember, a good Conscience and Sin cannot live together: Let but this bird sing sweetly within, and let heaven and earth come together,—thou shalt be safe, my poor child.'"

"It is enough to make the heart bleed to think of the situation in which the 'poor child,' to whom he addressed his dying advice, was left. She was a forlorn, forsaken, helpless creature; the memory of her revered father was loaded with infamy, she was utterly destitute of friends, of sympathy, and of the means of subsistence. 'I do first,' says the wretched parent, 'commend you to the Lord, and then to the care of a faithful friend, whom I shall name unto you, if a friend may be found in this juncture, that dare own your name. And if I go shortly, where time shall be no more, sink not, but lay thy head in His bosom who can keep thee, for He sits upon the waves. Farewell!—And since we must part—must part: take my wishes, sighs, and groans, to follow thee, and pity the feebleness of what I have sent, being writ under much, yea very much discomposure of spirit.' After advising her to procure, upon his departure, a situation as a servant 'in some godly family,' he makes the following proposal. 'But if you would go home to New-England (which you have much reason to do), go with good company, and trust God there: the church are a tender company.' Although the imagination is left to conjecture the particulars of the life of this desolate young orphan, it is delightful to our hearts to think that she did seek refuge in that New-England, which was so dear to her father. The God to whom he committed her in his dying hour, did not desert her. There is reason to believe, that the people of this place, that 'tender company' to whom he commended her, received her into the arms of their love and compassion, and did for her every thing that gratitude and benevolence could suggest.

"On the day after his condemnation, Mr. Peters was sufficiently composed to preach a sermon, it being the Sabbath, to his fellow-convicts in Newgate. It was from this text, 'Why art thou cast down, O my soul? and why art thou disquieted within me? Hope thou in God, for I shall yet praise him.' He was dragged to execution upon a sledge, and was compelled to witness the death of his friend and co-patriot, the former Solicitor-General, Mr. Justice Cook; while in this situation, some one came to him, and

reproached him with the death of the king. He replied, with the most perfect mildness and presence of mind, 'Friend, you do not well to trample upon a dying man, and you are greatly mistaken, for I had nothing to do in the death of the king.' When the body of his friend had been cut down and quartered, the savage executioner came to him, rubbing together his hands besmeared in blood, and atrociously asked, 'How do you like this, Mr. Peters; how do you like this work?' The venerable patriot answered, 'I am not, I thank God, terrified at it; you may do your worst.' As he approached the gallows, he beckoned to a person whom he happened to know, and entrusted to him a piece of gold, having first bent it, to be conveyed, as a parting token of affection, to his daughter. 'Tell her,' said he, 'that my heart is full of comfort. I am ready to die; weep not for me; let them weep who part and shall never meet again. You and I shall meet again in heaven; and, before this piece of gold reaches you, I shall be with God in glory, where is no night, no need of a candle, nor of the sun, for the Lord will give us light.' When he had ascended the ladder, he turned to the officer of the law, and said, in the most solemn manner, 'Sir, you have slain one of the servants of God before mine eyes, and have made me to behold it, on purpose to terrify and discourage me; but God hath made it an ordinance unto me, for my strengthening and encouragement.' The last words he uttered were these, 'Oh, this is a good day! He is come that I have long looked for, and I shall be with him in glory.' The faithful historian, who has preserved for us a record of the sublime fortitude, and true Christian courage of this great man, during the awful closing scene, informs us, that 'he smiled when he went away.'

"Such is a brief sketch of the life and death of a man, whose name is enrolled among the pastors of this church. What a delightful privilege will it be to him, who shall write its history, to rescue this illustrious philanthropist and patriot from the reproach which has been suffered so long to lie upon his memory, and to hold him forth to gratitude and admiration, as the eloquent and consistent defender of the Reformation on the continent of Europe, as the compassionate friend and helper of suffering Ireland, as the active, disinterested, and judicious benefactor of America, and as the intrepid assertor and faithful martyr of English liberty!"

(To be Continued.)

THE CHRISTIAN PIONEER.

GLASGOW, *February* 1, 1830.

THE Fifth Anniversary of the opening of the Unitarian Meeting-House, Salford, Manchester, was celebrated on Sunday and Monday, the 27th and 28th December. In

the morning of Sunday, the Rev. Dr. Carpenter of Bristol, preached to a numerous congregation in the Greengate Meeting-House; and in the evening, the Rev. Dr. Hutton of Leeds, preached to a large assembly of persons of various religious sects, at Cross-Street Chapel; and on Monday morning, Dr. Carpenter preached at the Unitarian Chapel, Mosley-Street. The collections on these occasions, towards the discharge of the debt due on the Greengate Chapel, amounted to £71 : 12. On Monday afternoon, at two o'clock, the subscribers and friends to that chapel, about 140 in number, sat down to dinner in the school-room connected therewith. Mark Philips, Esq. of the Park, Prestwich, in the chair, and Mr. George Gill, vice-president. After dinner, various suitable toasts and sentiments were given; and the company were addressed on the prospects of the Unitarian dissenters, on the separation amongst the Presbyterians in the north of Ireland, and other topics adapted to the occasion, by the Revds. Dr. Carpenter and Hutton, J. R. Beard, J. G. Robberds, John James Tayler, R. B. Aspland (of Chester), and other ministers. Mr. Richard Potter, Mr. John Edward Taylor, Robert Philips, Esq., Mr. Richard Collins, Mr. Gill, and one or two other gentlemen also addressed the company.

Synod of Ulster.—The Father Inquisitors of this intolerant Assembly, have been labouring most zealously in their vocation—the excitement of strife and all unholy passions, in order that bigotry and ignorance may prolong their unrighteous reign. They have been aided by no unapt familiars in their crusade against the rising spirit of inquiry, and of Christian candour. Nor have their efforts been altogether fruitless. Ill-fated Ireland appears to teem with individuals exactly adapted to be the tools of fanaticism, whether religious or political. With such instruments to work with, dissension, and clamour, and ill will, have been stirred up in many a society, that would otherwise probably have remained at peace. It is a pity when St. Patrick cleansed the land from all noxious and venomous reptiles, that he did not also chase from its borders, the fearful spirit of sectarian presumption—the impious claim of lordship over other men's consciences. If, whilst he was working his marvels, he had exorcised the foul fiend of intolerance, whose "sting outvenoms all the worms of Nile," he would indeed have been a benefactor, worthy

to be had in everlasting remembrance. And if it be true, that any portion of the members of the Presbyterian congregations, whose ministers are among the Remonstrants, belong to that most despicable of all factions, "*the Orange*," and if these be the parties who are now made thorns in the flesh to those on whose ministrations they once attended, we trust it will be a warning to all Christian teachers, and those especially, openly and indefatigably to inculcate the principles of Christian liberty, to "declare the whole counsel of God," and never to truckle, from any considerations of expediency, to national or sectarian prejudices. It has been the boast of Presbyterian government, that it was favourable to freedom. Milton thought differently, and so do we. We cannot theoretically conceive of the co-existence in the same mind, of Orangeism and Christianity, and if, practically, it finds a dwelling-place in old and stated members of these congregations, surely it must be, that sufficient pains have not been taken in the moral and religious instruction of the people belonging to such societies. We trust that the errors of past times, will operate as inducements to the more faithful and energetic performance of duty, in the years that are to come.

Bitter indeed must be the spirit excited, when, at one place, Cairncastle, a memorial to the Presbytery was handed about, the individual inquiring, if the parties to whom he applied for signatures, "*would sign for Christ or Alexander*," the name of the minister. Or at Clough, where the Meeting-house was defended by force of arms; and the Presbytery of Antrim, who were assembled to the ordination of the minister, were debarred an entrance—were chased from the grave-stones in the yard, on which they were about to commence the worship, and had finally to hold the service at a distant part of the town.

However, it is not the Remonstrants and their friends alone, who are thus exposed to the peltings of the pitiless storm. Even the self-styled orthodox occasionally cut but a sorry figure. The Templepatrick Presbytery, with the Moderator of Synod at their head, met at Glenarm, on the 25th December. The ministers assembled first in the house of a man who was not a member of the congregation; and, after consulting for some time, sent a deputation to the Rev. A. Montgomery, requesting the use of his Meeting-house. This request was, of course, re-

jected; and the Presbytery, after a good deal of delay, were finally compelled to hold their meeting in a *coal-yard*, the most convenient and suitable place they were able to procure. Even this wretched accommodation was obtained through the interference of the church clergyman of the place, there being, as it appeared, no Presbyterian of their party of sufficient influence to afford them any assistance in their emergency. T. Davidson, Esq. had been applied to for the use of the Court-house, but very promptly declined giving any encouragement to a set of individuals, whose conduct was calculated to do much evil among the community.

To that spirited and talented paper, "The Northern Whig," the cause of Christian liberty is much indebted. Its exposures of the atrocious schemes of bigotry, are fearless and masterly. From it we also learn, that in consequence of the exertions of a neighbouring clergyman, and a few secret emissaries, some symptoms of disaffection appeared in the congregation of Greyabbey, whose minister had connected himself with the Remonstrants. The Remonstrant Presbytery of Bangor, therefore, met at Greyabbey, on Tuesday, 12th January, at the request of the minister, session, and committee of that congregation. On their assembling there, they found the part of the Presbytery in connection with the Synod, already met in the inn, along with the few disaffected members. The Remonstrants immediately proceeded to the Meeting-house, where a sermon was preached by the Rev. F. Blakely. The Rev. J. Mulligan was afterwards chosen Moderator. In proceeding with the business of the day, an attempt was made by certain of the Synodical members, to interrupt their deliberations; but the Remonstrants, being seconded by the almost unanimous feeling of a crowded house, went on to explain, at great length, the grounds of their separation from the Synod. The following resolutions were subsequently entered into.

"That the General Synod of Ulster having departed from the fundamental principles of Protestantism; broken the solemn compact under which we became members of it; and departed from its own 'Code of Discipline,' we hereby dissolve our connection with that body, and unite ourselves in the bonds of Christian fellowship, under the designation of The Remonstrant Presbytery of Bangor." "That the Synod of Ulster's 'Code' be our

guide in matters of discipline." "That the people under our care shall have their inalienable privileges amply secured to them, in the free choice of their ministers, according to their own views of Christian truth."

The congregation was afterwards addressed, at considerable length, by their minister, the Rev. Mr. Watson; and then proceeded to pass resolutions expressive of their high approbation of the conduct of their minister, in opposing the overtures of the Synod; and their determination "to support him therein, by withdrawing themselves from the Synod," and to resist any attempt that might be made to disturb their peace. The resolutions, of which this is the substance, were passed with very few dissentient voices.

There evidently exists a highly exasperated tone of feeling among the various parties. It is, perhaps, scarcely to be wondered at. It is hard to be assailed with obloquy, to be beset by meanness and perfidy, and to be pursued with the unrelenting rancour of fanatic zeal, and not to lay bare the dastard motive, and the nefarious object. Nor would it be right to allow *pious fraud* to escape detection and exposure. Still, however, wherever it is possible, mere personalities are to be studiously guarded against. If justice can be done to the sacred cause of truth and right, without engaging in them, far better is it not to touch the unclean thing. Some unnecessary manifestations have been made, but we would fain hope, when this season of excitement has a little subsided, that Christian truth will be advocated, without reference either to Mr. Cooke or Mr. Carlile, and perfect Christian freedom be enjoyed, without requiring the permission or sanction either of long-established Synods or Remonstrant Presbyteries. All ecclesiastical corporations we dread, they have the germs of interference with popular rights in their very constitution, and though, perhaps, it was not to be expected that congregations should become, at once, INDEPENDENT both in principle and government, in doctrine and in practice, yet till they are so, we cannot regard them as standing fast in the liberty wherewith Christ hath made us free.

Presbyterianism in America.—It is not alone in Ireland, that the truth of Milton's saying receives melancholy illustration, that "NEW PRESBYTER *is but* OLD PRIEST *writ large;*" even in the free lands across the Atlantic, it

exhibits the same restless, interfering, and intolerant spirit. We learn by a letter from New-York, dated in December, that the orthodox "are going to make another bold effort, to get Congress to pass a law this winter, to stop the mail from being transported on Sunday, and close all the Post-Offices. The friends of freedom of opinion, and enemies of ecclesiastical usurpation, will oppose this measure with all their power. We shall very soon have a public meeting, to express our disapprobation of orthodoxy interfering with the civil concerns of the nation. The orthodox clergy wish to unite Church and State, and to have the Presbyterian the established religion. Woe to these United States when that shall be the case." Our friend is right. America has hitherto exhibited the glorious spectacle of a mighty continent, enjoying the blessings of Christianity, without the encumbrance of a Church, "part and parcel of the law of the land." She has continued rising in true national glory—the happiness and freedom, and mental improvement of her people. But let her once begin to imitate, in this matter of Church and State, the institutions of Europe, and her progress will be stayed, her fate will be sealed—Ichabod. The affair of the mail, may, in itself, appear to some to be trifling, but it is in the principle of interference that the danger lies. Once allow the Church to tamper with the civil concerns of the people, and the only rational ground of objection to Church Establishments is abandoned. But we trust there is a spirit in America which will overwhelm with confusion this busy meddling. The *Marietta Pioneer* has remarked, "The conduct of these would-be-thought pious Christians, and pharisaical politicians, is calculated to prejudice and disgust the minds of the people against every thing bearing the name of religion—of Christianity, more than all the efforts of open and undisguised enemies. Would but people see that these political aspirants cannot be followers of the meek and lowly Jesus, whose kingdom was not of this world, all would be well. If they will persist in striving to destroy the religious liberties of our country, to invade the rights of conscience in their fellow-citizens, they must abide the consequence. If they sow the wind, they must also reap the whirlwind."

Proposals have been issued at New-York, for publishing, by subscription, Dr. Southwood Smith's invaluable

Treatise on the Divine Government. We rejoice at this on many accounts. That work will do much, we hope, to correct some mistaken views, which, as we think, our Universalist brethren in America entertain. "The Gospel Herald," of New-York, states, that "From almost every quarter, we receive subscribers for this truly valuable work, which will soon be in press." In the testimony borne to its merits by the Rev. T. Whittemore, editor of the "Trumpet and Universalist Magazine," of Boston, we cordially concur. "Smith on Divine Government, is, of all works I ever read on providence, decidedly the best. For boldness and strength, both of arrangement and argument, I never saw it excelled." It has reached its *fourth edition* in England. Our readers could not render a more useful service to themselves, and to the progress of pure and elevating ideas of the Eternal Father, and of heart-cheering views of man and eternity, than by speeding it onward to a *fifth edition*.

At Liverpool, we are glad to find Mr. Grundy is re-delivering the Lectures he formerly preached at Manchester. They have excited, we learn, much attention, especially among the Catholics. It has also gratified us much to learn, that the Unitarian Ministers of Liverpool, the Rev. J. Grundy of Paradise-Street; J. Hincks of Renshaw-Street; J. H. Thom of the Park-Chapel; and Mr. F. B. Wright of Hunter-Street, are engaged in delivering a course of Lectures, on Wednesday evenings, in the Unitarian Meeting-House, Hunter-Street. This is as it should be.

The year has opened auspiciously, we hope, in the metropolis of Ireland, for the advancement of Christian truth and charity. The address of the "Irish Unitarian Christian Society" is now before us, dated "Dublin, January 1, 1830." We hail it as a means of good—as a presage of the mental and moral improvement of that hitherto debased, benighted, and injured country. Convinced as we are, that on the dissemination and practical adoption of the principles of pure and undefiled religion, the regeneration of the people is dependant, we regard with unmingled satisfaction every effort to render those principles more known, more acted upon. The address commences by stating, that "many sincere and intelligent

professors of the Gospel, regard the state of the Protestant religion in this country with feelings of regret and apprehension. Within the pale of the Established Church, no less than among Dissenting Sects, a spirit of fanaticism and intolerance prevails. The grand essential doctrines of Christianity, in which all agree, are abandoned for the advocacy of mysterious and questionable tenets. In behalf of these, though but interpretations of men, the authority of evangelical truth is claimed; and Christians who cannot discern the evidence, and admit the importance of these, are regarded with suspicion, and pronounced to be destitute of the genuine faith! Under the influence of these tenets, the right of private judgment has been grossly violated, and a claim to infallibility is virtually asserted. The harmony of families is broken by the intrusion of controversial bitterness; the minds of professing Christians are filled with spiritual pride and selfishness, in the place of that love which is the fulfilling of the law; religion is, in a great measure, disconnected from the great moral duties of life, and so far the design of revelation is subverted; and many reflecting minds, disgusted by the distorted and extravagant forms in which religion is usually presented, exchange an unintelligible faith for a cheerless infidelity."

"A number of Christians have it in contemplation to form a Society on the following principles:—1. That subjects of doubtful disputation, in matters of religion, are subordinate in importance to the great principles which enter into the faith of every professing Christian; and that Charity is greater than Faith. 2. That all human formularies of faith, encroach on the right of private judgment, and virtually deny the sufficiency of the Scriptures. 3. That the God and Father of our Lord Jesus Christ, is strictly and *personally* One.

"The Christians who hold these views of Revelation, denominate themselves Unitarian Christians, because, being unable to discover from Scripture that Jesus is equal with the Father, they maintain the *personal unity of Jehovah*. This tenet, which it was the grand object of the Jewish revelation to disclose and preserve, on which Christianity is built as its immoveable foundation, and which, above all others, imparts to religion its simplicity, majesty, spirituality, and power, appears to them to have been obscured and almost lost under a mass of antichris-

tian inventions; and they conceive, that they cannot render a better tribute to the cause of the Gospel, than by rescuing from obloquy and neglect this its essential and eternal truth. The contemplated Society will embrace the following *objects:*—1. To produce sympathy and co-operation among those who believe in the personal Unity of God. 2. To bring before the public mind, by publishing and circulating Books and Tracts, such reasonings and such information as may tend to establish or illustrate the doctrine of the strict Unity of God. 3. To extend, by the same means, the influence of the devotional and practical parts of Revelation. 4. If at some future time, the funds should permit, to employ or aid Missionaries to recommend those views of Christianity in which all Unitarian Christians agree."

Its means of support are proposed to be derived from occasional collections, yearly subscriptions of at least 5*s.* from individuals, and of £2 from congregational or district Committees—the half of the amount to be returned in books or tracts, if required. It is hoped, congregational libraries may by this means be commenced; and every congregation or committee to send a deputy to an annual meeting to be held in Dublin. Communications to be addressed, of course post paid, to the Rev. James Martineau, the Secretary, 13, Blessington-Street; and names of subscribers received by the Rev. Joseph Hutton, Fairfield, near Glasnevin—the Rev. James Armstrong, 32, Hardwicke-Street—or the Rev. Dr. Drummond, 28, Lower Gardiner-Street, Dublin. Again must we express our satisfaction in this Society; its projectors are a sufficient pledge that its affairs will be conducted with enlightened prudence and Christian fervency; and we trust, all who value liberality and benevolence, Christian simplicity, and righteous conduct, will rally round the standard which has thus been reared. It cannot fail of doing good, if, in the concluding sentence of the Address, our "sentiments be but firmly and honestly avowed, instead of being disingenuously suppressed through an unchristian fear of man; and the Society may humbly hope for the crowning blessing of that Great Being, whose attributes it seeks to vindicate, and from whose Word it derives its strength."

THE

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Unitarian Worthies, No. 7.—*Thomas Belsham.*

The man devoted to the public, stands
In the bright records of superior worth,
A step below the skies.

THE subject of this memoir, was the son of a dissenting minister, and was born in the year 1749. The doctrines of the Westminster Confession were early instilled into his mind. The ministry was the object of his youthful choice and unremitting pursuit, and after having completed his preparatory studies at the Academy then existing at Daventry, he became assistant tutor in metaphysics, mathematics, and natural philosophy, in that Institution. In 1778, he accepted an invitation from a congregation at Worcester; in which connection he continued till 1781, when he was chosen Theological Tutor at Daventry, as a minister whose principles were known to be what is commonly called evangelical. The office of Pastor of the Independent Congregation in that town, was, at that time, held in connection with the office of Divinity Tutor, and to this Mr. B. was also invited. The Unitarian controversy having, at that period, occasioned much conversation, chiefly in consequence of the noble and disinterested sacrifice by Theophilus Lindsey, of his actual income, and more splendid expectations in the Church of England, Mr. B. determined to draw up a new course of lectures upon the subject. I use his own words, in saying, that to this labour "he was impelled by an additional motive, the hope of putting a speedy termination to this newly revived controversy, since whatever respect he entertained for the abilities, the learning, and the character of the great champions of the Unitarian faith, he felt a perfect confidence that their arguments would be found capable of an easy and satisfactory reply." The first consequence was to him very unexpected, and not a little painful and mortifying. Many of his pupils, who had also been educated in all the habits and prepossessions of Trinitarian doctrine, to his great surprise, became Uni-

tarians. As to himself, though he was at first struck with the small number of passages which he could discover, which explicitly taught the common doctrines, "yet being satisfied in his judgment, that they were decisive upon the question, it was some time before the arguments of the Unitarians made any considerable impression upon his mind; and his early opinions were too deeply rooted, and too intimately associated with the whole system of his religious feelings, to be easily abandoned. But being under the necessity of reviewing the subject from year to year, and at every review finding himself obliged to give up some posts as untenable which were once deemed impregnable, he was at last compelled, though with great reluctance, to an entire surrender of the faith in which he had been educated, and to the adoption of those opinions to which he certainly had no previous attachment, and the erroneousness of which, he had once flattered himself, he should easily have detected." "Those who have never changed their opinions, who are not much in the habits of inquiry, or who have not watched the vacillations of the mind when it is deliberating upon subjects of high importance, when it is anxious to form a correct judgment, when much depends upon the decision, and when once it begins to suspect as erroneous what it has long regarded as sacred and essential truth, may wonder, that the teacher should be so long in making up his own mind, and that he should not be able to mark the day and the hour of his conversion. The fact is, that he was not himself aware of it, till upon the repetition of a sermon which he had preached a few years before, he found himself so embarrassed from beginning to end, that he determined, from that time, to desist from teaching what he now first discovered that he no longer believed. This was in the autumn of 1788;" and in January 1789, he resigned his office and his congregation, "took leave of an affectionate society, and a flourishing seminary of estimable pupils, and retired with no other expectation or prospect at the time, but that of passing the remainder of life in obscurity and silence." The substance of those lectures, Mr. Belsham presented to the public in 1811, in his work entitled "A Calm Inquiry;" a work which exhausts the subject on which it treats.

"Obscurity and silence," were not the destined lot of this excellent man. In the course of the same year, he

was appointed Professor in the New College at Hackney, and in April 1790, preached and published his admirable discourse on "The importance of Truth, and the duty of making an open profession of it;" a discourse which, taken in connection with the author's late abandonment of ease and comparative affluence, at the call of truth and rectitude, made a powerful impression, and which cannot be read without exalting our ideas of the character of the preacher, and inducing a more earnest and persevering pursuit of and adherence to its dictates. Similar remarks are applicable to his sermons on "Dishonest shame, the primary source of the corruptions of the Christian doctrine;" "A serious caution against popular errors;" "The importance of right sentiments concerning the person of Christ;" and that on "Uncorrupted Christianity unpatronised by the great."

"What is truth?"—asks this venerable man, in his two sermons, reviewing his labours at Essex-Street, preached in November 1822, and the whole passage exhibits the feeling and the principle by which he was ever guided—"What is truth? To this momentous inquiry, who can give a satisfactory answer? Ignorance and indolence, disguising themselves under the specious veil of moderation, exclaim, Truth is no where to be found—inquiry is all in vain, the task is hopeless, the labour will be lost. Bigotry, intolerance, and self-interest hold up their creeds, their articles, their formularies of human device, and cry out, Here is truth, in Romish decretals, in Protestant symbols and confessions, in the canons of councils, convocations, and synods—why should we inquire any further? And no further do they inquire. They have their reasons, and they obtain their reward; but, O my soul, come not thou into their council, to their assembly mine honour be not thou united, and neither covet nor envy their reward. For reason, rightly disciplined and instructed, supported by the Sacred Oracles, proclaims to the open and attentive ear, that there is such a thing as truth—that truth is of the highest importance—that it is not without the sphere of the human intellect—that it is not beyond the reach of human effort—that they who seek for truth with earnestness, fortitude, and perseverance, shall find her, and that, when found, her value is inestimable, beyond all the treasures of the earth. But in order to discover truth, prejudice of every kind

must be honestly and resolutely discarded—the prejudice of education, the prejudice of fashion, the prejudice of self-interest—the love of ease, the love of reputation, the love of popularity, the love of human applause. Truth must be sought after with a single eye, for its own sake. It must be pursued wherever it leads, through honour and dishonour, through evil report and good report, through ease and pain, through affluence and comfort, if such be the tenor of its course; or, as much more frequently happens, through neglect and contempt, through difficulty and obloquy, through penury and privation, through desertion and suffering. They who thus love truth, they who thus seek after her, they who thus devote themselves to her, they who thus sacrifice every thing for her sake, they who thus regard *self* as nothing, and truth as every thing—these shall not ultimately be disappointed in their object, they shall not labour in vain, and they shall not lose their reward; they shall find the truth they love, that truth which is the worthy object of their deliberate choice, of their best affections—that truth which justly occupies the chief seat in their hearts—and the truth shall make them free. But if *the* truth make them free, then are they free indeed."

In the year 1791, Mr. Belsham proposed and conducted to its establishment, "the Unitarian Society for promoting Christian knowledge, and the practice of virtue, by the distribution of books;" a society which has been the parent of numerous institutions of a similar kind, in the north and the south, the east and west of Britain; the precursor also of "the Unitarian Fund," and of "the British & Foreign Unitarian Association."

In 1794, the virtuous and enlightened Priestley having resolved, for the safety of his life, to leave his ungrateful country, and seek an asylum on the free lands across the Atlantic, Mr. Belsham was chosen his successor by the congregation at Hackney; which situation Dr. Priestley had occupied after the disgraceful outrages at Birmingham. With this society Mr. B. continued his connection for many years; in 1802, preaching at the opening of the New Meeting-House in Birmingham, a building raised on the site of that which had been destroyed in the riots; and in 1804, delivering an admirable funeral discourse on the death of his predecessor, that eminent, but calumniated and persecuted patriot and Christian. That sermon

was dedicated to the venerable Theophilus Lindsey; and Mr. B. remarks, "When, many years ago, I resigned a distant and useful situation, to which by inclination and habit I was strongly attached, I secretly indulged a wish that I might be honoured with the notice of two distinguished characters, to whose learned and instructive writings, next to the Holy Scriptures, I was chiefly indebted for that happy revolution which had taken place in my theological system. Divine Providence, whose kind interposition I would ever gratefully acknowledge, favoured me, in this instance, beyond my most sanguine expectations. Where hope had presumed to flatter itself with nothing beyond general acquaintance and personal civility, experience proved the singular privilege of intimate friendship, of familiar and instructive intercourse, and of interesting and affectionate correspondence." Not only had Mr. B. the acquaintance and friendship of Priestley and Lindsey, but in the course of years he became the successor of both these truly illustrious men; in 1805, moving to Essex-Street Chapel, as the successor of Theophilus Lindsey, in which situation he continued till illness obliged him to discontinue his public services. The memoirs of the life of Mr. Lindsey, written by Mr. B. is one of the most interesting and instructive pieces of biography ever given to the world. It cannot be seriously and attentively perused, without making the reader more intelligent, more disposed to respect the dictates of conscience in others, and to act up to them himself, and more desirous of being good and doing good.

Nor must I omit the mention of another course of lectures, by the publication of which, I think Mr. Belsham has essentially contributed to the promotion of just and rational views on a subject which, though despised by some and too much neglected by all, is yet of vast importance in all departments that affect the character, the education, the government, the conduct, and the happiness of mankind; I mean, the philosophy of the human mind. Let those who doubt its efficacy and value, learn in the language of the author, that "the philosophy of the human mind teaches man to know himself, and to improve, direct, and exert his intellectual faculties in a manner the most beneficial to himself and others. In particular, it impresses a just sense of the dignity of our rational nature, and the great end of intellectual existence; it di-

rects to the best method of cultivating the mental powers, of preventing or correcting prejudice and error, and of enlarging the stock of useful knowledge. By analysing the principles of action, and tracing the origin and progress of affection, habit, and character, it leads to the proper discipline of the heart, and supplies the most efficacious means of correcting all undue bias of self-love, of resisting the motives to vice, of restraining the exorbitance of the passions, of cultivating virtuous principles, and of attaining that just and beautiful symmetry of the affections—that elevation of mind and disinterestedness of character, which, when combined with vigour of intellect and comprehension of views, constitute the true dignity and happiness of man."

It had, from the beginning, been one of the objects of "the Unitarian Society," to publish a Version of the Scriptures, free from the common errors of King James's translators, and grounded upon Griesbach's purified text. The version adopted as the basis of the work, was that which had been published, a few years previously, by Archbishop Newcome. In 1808, the Improved Version was sent forth into the world; and though reviled and calumniated, as was to be expected, and railed at the most by those who have read it the least, yet has it stood the storm; and though, in many respects, perhaps not so pleasing a translation as the old one, yet must it ever be deemed a more faithful transcript of the originals. It has reached the fourth edition. The introduction, and the notes, which are very copious, are invaluable. For them we are indebted to Mr. Belsham, and they form a monument of his indefatigable research.

The distinctive traits of Mr. Belsham's intellect were promptness and power: "promptness in apprehending, in comparing and combining, in following out another's train of reasoning, or in tracing out a course for himself; promptness in summoning up around him, to wait his bidding, the forces by which, in polemical or metaphysical warfare, his own citadel was to be defended, or the entrenched fortress of his adversary stormed; promptness with which he would bring hypothesis, analogy, and stubborn fact into his service, and marshall and display them; —and power, by which, when he had gathered all his forces around him, and glanced his keen eye along the array, he would move them on towards one point, and

wield them as with one effort, and throw all their mass upon the one point selected for the assault;" power in condensing his thoughts, and embracing within a small compass, the observations of years; power by which he launched his wit—keen, but as polished as the weapon of a conqueror—on the arguments or illustrations of those with whom he contended; power by which, after seemingly admitting the various statements of his adversaries, he would force those statements to be tributary to the support of the truth he advocated. Whether we read the Letters on Arianism, and other topics of metaphysics and theology, or the Observations on Mr. Wilberforce's treatise on human depravity—his Letters to the Bishop of London, or the summary review of the publications of the Bishop of St. David's,—vindicating the claims of Dr. Priestley from the animadversions of the Rev. Heneage Horsley of Dundee, or upholding the great doctrine of Christian Unitarianism, in his Letters to the Unitarians of South Wales—exposing the vituperations of Dean Magee, (now the Archbishop of Dublin), or chastising the polemic ignorance of the Managers of the Glasgow Religious Tract Society,—in all, we see the workings of that clear and comprehensive intellect, which, with the calmness of conscious rectitude, and the vigour of emancipated mind, vanquished by its mighty grasp, all subjects to which its power was directed. Take as an illustration, a defence of the Editors of the Improved Version from the calumnious charges of the Bampton Lecturer: "And what motive can reasonably be assigned to these abused and calumniated editors, which could induce them to act so base and foolish a part? Men do not usually act without a sufficient reason; and where the crime is great, the temptation is proportionable. If, indeed, mitres and crosiers had danced before the eyes of these reprobated editors—if deaneries and bishoprics had awaited them, as the prize of their laborious and iniquitous exertions to support a tottering and unrighteous cause, frail human nature might possibly have given way. They might have been induced to falsify and prevaricate, and, against their better knowledge, they might have been led to pervert and corrupt the Word of God—they might have been tempted to tamper with the sacred text, and in defiance of all evidence, to retain notorious interpolations as genuine readings, in order to impose upon the ignorant, and

to support popular and established errors—they might eagerly have contended for gross mistranslations, which they knew to be erroneous, but which in *sound* at least were favourable to the popular system—they might have tortured and wrested the genuine and figurative language of Scripture, to a sense which they well knew to be the reverse of its real meaning, in order to support a cause which it was their interest to defend—and, with the utmost exertion of ingenuity and industry, and the most pompous display of learning, they might have laboured to advocate the faulty translation of a faulty text, and to oppose with the utmost vehemence and bitterness every attempt at improvement, and meanly to depreciate the qualifications, to asperse the motives, and to calumniate the characters of those, who, with the best intentions, in the calmest and most inoffensive language and manner, from the best authorities endeavoured to correct the text and to improve the version.

"That such might have been the conduct of the Editors of the Improved Version, if temptations sufficiently powerful had fallen in their way, I will not pretend to deny; for they were men, and to the frailties of human nature they were undoubtedly liable. But their situation was widely different. They were, and could be under no temptation to the crime with which they are charged. For had they been weak enough to expect that their numerous fraudulent and audacious corruptions of the sacred text, would have been unobserved or unnoticed by their ignorant brethren, and by their too indulgent adversaries, what could they have looked for as the result of their successful fraud? They would still have been exposed to public obloquy—they would still have been marked as the ringleaders of a sect which had forfeited the name of Christian, which denies, and labours to subvert the fundamental doctrines of the Gospel, which deserves to be placed under the ban of society, and to be deprived of the common rights and privileges of free-born Britons; and, finally, they would still have been regarded as main supporters of that God-denying heresy, against which every one who looks for advancement in the Church, from the curate to the prelate, must tilt his lance, and in conflict with which even the stripling in theology must flesh his ecclesiastical sword, before the gate of preferment can be unlocked for his admission. And are these the motives which could

induce men of common understanding, and of decency of character, audaciously and presumptuously, in the face of the whole world, in a learned and inquisitive age, to commit a most palpable, impious, and atrocious fraud,—a fraud which must necessarily be detected the instant it was published, and the detection of which would inevitably expose the perpetrators of it to public and everlasting infamy? It is impossible. The very supposition of it, is a contradiction to all the moral feelings and the best principles of human nature; and, what is more, to all the established laws of the human mind—which are as fixed and unalterable as the laws which keep the planets in their orbits."

Another feature of Mr. Belsham's mind, was his constant reference of all things to the Supreme Being. He lived as seeing Him who is invisible. He saw God in every thing, and every thing in God. Beautiful illustrations of this portion of his character, are to be seen in the various single sermons which he published, nor least, in the two volumes of Discourses printed in 1826 and 1827. And it was this practical consciousness, that every thing is ordered and conducted for good, that rendered him always serene, always cheerful. When, in consequence of an accident, which occurred after Mr. B. was threescore years and ten, a painful operation had to be performed—when one of the most eminent medical men of the day, told him he could not look for twelve hours of life,—even then, in the immediate prospect of dissolution, his mind was as collected and as calm as ever; he penned, it is believed, his thoughts and feelings and wishes, leaving, as he then conceived, his dying declaration to the truth and unspeakable value of the religious sentiments he had so long advocated and adorned. His manners combined the gentleness of a child, with the simplicity of wisdom and the majesty of goodness. Far was he from thinking, that a morose countenance can recommend religion; or that God's service and man's happiness can be promoted by a gloomy disposition. From uncharitableness he was as far removed, as from the ignorance which gives it birth. His soul was always devising liberal things; bigotry he detested; all good men he respected, whatever sentiments they espoused, and to whatever sect they belonged. He viewed them as children of the same merciful Father—he loved them as fellow-heirs of the same grace of life.

Of the young, especially, was he the judicious friend, the kind instructor, the liberal benefactor. It was his delight to pour into their opening understandings, the words of truth and soberness—to meet their rational wishes—to answer their inquiries—to train them up as fellow-labourers in the best and holiest of causes. There are numbers to whom the recollection of the Sunday evening meetings at Essex House, will call up hours of instruction and pleasure. And not a few, who are now helping on the progress of knowledge and virtue, owe to his kindness a debt of gratitude.

The writer of this brief and imperfect sketch, would willingly dwell longer upon this and other portions of the character and works of the departed. He rejoices in learning that this will be done by other hands. But it would be indeed unjust, not to mention one other work, the result of the labour and meditation of thirty years—one which throws new light on a most important portion of the New Testament, and which opens up its meaning to the plainest capacity, comprehending a mass of instruction of the most interesting and useful kind—the work, in four volumes, of "A new translation and exposition, with notes, of the Epistles of Paul the Apostle." Had this been the only work which its author had accomplished, it would have been worthy of his intellect, and redounded to his honour. The powers of Mr. Belsham's understanding were clear, forcible, vigorous, discriminating, nearly to the last. It was only in April, that an article appeared from him in the Monthly Repository, concentrating in a single page, the abtruse points of controversy between Dr. Priestley and Dr. Price. And on the 11th of November, the same day and month on which his predecessor, Theophilus Lindsey, expired, this venerable man, in the eightieth year of his age, was also called away in peace and in hope. The righteous shall be held in everlasting remembrance.

The example of Mr. Belsham is another exemplification, if any were needed, of the truth of the old proverb, that honesty is the best policy. Especially is it so in the all-important concerns of religion. Dastard must be the spirit that would prefer subscribing to human Confessions, and stamping *Slave* upon his intellect, when compared with the conduct of that mind, which prefers a peaceful conscience to easy circumstances, and the approbation of

his God to the rewards held out for veiling the deformities of fanaticism. When Mr. B. gave up his situations as Tutor and Pastor, there were few congregations in Britain openly avowing the Unitarian doctrine, but he lived to see the day, when, aided by his example and his writings, as well as those of the illustrious men of whom he was the worthy associate and successor, nearly three hundred separate societies had avowed this holy and benevolent faith. How cheering the review of life must have been to him. How are survivors thereby instructed and exhorted to obey God rather than man, and to seek the world's good before the world's treasure, or the world's applause.

It is delightful to remember the fact, of Dr. Cogan conversing in a good old age, and only a short period before his decease, on the advantages of death under the Christian dispensation—to witness Theophilus Lindsey publishing, when eighty years of age, his Conversations on the Divine Government, tending to show that all is of God, and for good to all—to behold Priestley, on his dying bed, putting the finish to various compositions which he hoped would benefit mankind—and now, the venerable man, to whose character and labours this is but an imperfect tribute, maintaining his intellectual strength, and when almost in the embrace of death, writing for the instruction, and encouragement, and consolation of survivors. Oh! it is a proud and unanswerable refutation of the calumny, that Christian Unitarianism is devoid of consolation in man's dying hour—it is a triumphant evidence that *they* know nothing of its blessedness, who thus speak evil of its all-animating hopes.

Here it would have been delightful to stop, but bigotry is deaf and cannot hear, she has no heart and cannot feel. The character of the dead would seem to be the appropriate prey of her vulture fangs. The death-bed of Dr. Priestley, than which none was ever more calm, more dignified, more heart-cheering, more Christian, was spoken of, by Messrs. Bogue and Bennet, as "pronouncing the damnation of the Socinian creed." The reprobation of that atrocious calumny, which was uttered by every right-thinking and benevolent man, it might have been hoped would have taught the disciples of their sect, the prudence, at least, of concealing their malignity from the public eye. But, no: "The Congregational Magazine" for January,

thus speaks respecting Mr. Belsham: "Two days of perfect consciousness preceded his dissolution, but it is reported that an ominous silence was maintained upon the opinions of the past and the prospects of the future. If this be true, it will become the surviving champions of Unitarianism to explain the melancholy fact." Had not "The Monthly Repository" given to this unfeeling libel its ample and complete refutation, we should have been assured that the insinuation was devoid of truth. It was impossible that such a mind could have manifested the "ominous silence" imputed to it. We quote the passage from the Repository with gratitude. "The insinuation is as untrue as the mode of putting it forth is unmanly. For several days before his death, Mr. Belsham had lost the power of distinct articulation; but even in that state, he found means to express, in a way which could not be mistaken, the composure of his mind. During some days previous, he suffered severely, and it was evident that the hand of death was on him; but then, and so long as the power of speech was allowed him, there was no silence "upon the opinions of the past," or "the prospects of the future," but such allusions to both, indicating principles unshaken and hopes undimmed, intermingled with acts of devotion as became the humble and faithful minister of Christ, when about to render up his account to his Lord."

The First Congregational Church of America.

(Concluded from page 216.)

It has always been allowed that this was the First American Congregational Church. It is true, indeed, that those excellent and pious men at Plymouth, who were worthy of the glorious distinction, which they rightfully possess, of being the first and foremost of the Pilgrim race, had maintained Christian worship for years previous to the organization of this Church; but for some time they considered themselves only as a branch of the church whose pastor, and a majority of whose members, remained in Leyden; and, owing to various causes, they did not become a distinct and fully constructed religious society, for some time after the establishment of the church here. It is upon grounds like these, that our claim to the character of the First American Congregational Church has been uniformly presented, and always allowed.

But we go farther, and maintain that this should be regarded as the mother of the Congregational Churches throughout the

modern world. It is well known, to every one conversant with the history of the Protestant Churches, that Robert Brown, more than forty years before, conceived, and endeavoured to put into operation, a scheme of Christian social worship and ecclesiastical government, similar, in many points, to that adopted by our fathers. It is also well known, that John Robinson, on the continent of Europe, and that Henry Jacob and John Lathorp, in England, had adopted substantially the same principles as those of Brown, and were the Pastors of Churches somewhat resembling our own, before the year 1629. But either these attempts were crushed in the beginning, or, if Independent Churches were formed, they were repressed by persecution, or restrained by authority, and thus finally exterminated, so that no traces of them are now to be found. And, besides, they were not, in all points, conformed to the principles which were here defined, and declared to belong to a Congregational Church."

"In the first place, our fathers defined *the matter of a Congregational Church* to be *a body of men gathered by voluntary association, proposing to form themselves into an organized community for social worship as Christians, and possessing in themselves, previous to a covenant, or profession, or to the assumption in any form, of the ecclesiastical estate, all the powers, rights, faculties, and privileges, which are needed to construct and constitute a church of Christ.*"

"The second principle which our fathers established on the 6th of August, 1629, was, the *Independence of the Congregational Churches of all external jurisdiction.* This principle is important, beyond description or estimation. It was not only declared by the founders of this Church, but justice requires that it should be said, its whole history is crowded with evidence, that it has been steadily and resolutely maintained to this day. It was declared at its foundation. The early writers inform us, that, when Governor Bradford, with others, arrived during the solemnity of ordaining the first ministers, and it was proposed, that he should extend to the new Church and its Pastors, in the name of the Christian brethren at Plymouth, the Right Hand of Fellowship, he was not permitted to discharge that interesting and friendly service, until it had first been proclaimed, that no inference should ever be drawn from it, in support of the idea, that there was the least dependence whatever in this Church upon others, the least jurisdiction over it in any external body, or the least necessary connection between it and other Churches, wherever they might be. It is impossible to conceive of a clearer, or stronger declaration of entire independence, than that which was thus uttered by its founders, at the moment of establishing the Congregational Church.

"The principle of independency, as has just been said, has been maintained steadily and resolutely throughout the whole existence of this Christian Society. Time and space would fail me, were I to attempt to describe all the instances which might be adduced in support of this assertion. Roger Williams was chosen to succeed Francis Higginson, in opposition to the strong and repeated

remonstrances of the Church in Boston, to which some of his peculiar principles had given offence. He and his worthy colleague, Mr. Skelton, fearlessly exposed themselves to the reproaches of the ministers of the colony, by expressing their disapprobation of the institution of a Pastoral Association. They predicted that it would give rise to a Presbytery, and they called upon the Churches, if they valued their liberties, to resist the first movements towards such a tyranny. The institution which alarmed these vigilant guardians of the independence of the Congregational Churches, still exists under the name of the Boston Association, and although, to the honour of its members be it spoken, it has never produced the results which were apprehended, the ministers of this Church, in opposing it, did not think and act without reason. They argued with the wisdom of philosophers, they looked forward with the vision of prophets. The step which they reprobated, has always been the first step in the progress of spiritual domination. It was by extensive associations, in the first instance, of ministers, and then of churches, that the primitive congregations were gradually despoiled of their freedom, and brought in captive to enlarge the dominions of hierarchies—to swell the power of Bishops and Popes. It has been by the means of them, that Presbyteries and Consociations, too often perverted into the worst forms of aristocracy by which human society can be oppressed, have in more modern times risen into being.

"Roger Williams was faithfully and resolutely protected by the people of this place, through years of persecution from without; and it was only by the persevering and combined efforts of all the other Towns and Churches that his separation and banishment were finally effected. The late learned historian of Salem, the Rev. Dr. Bentley, says with great justice of Mr. Williams, that "he was not afraid to stand alone for truth against the world." It was his good fortune to find in John Endicott, and in many others of his congregation in Salem, kindred spirits, ready and willing to take the same noble and magnanimous stand. They adhered to him long and faithfully, and sheltered him from all assaults. And when at last he was sentenced, by the General Court, to banishment from the colony, on account of his principles, we cannot but admire the fidelity of that friendship, which prompted many of the members of his congregation to accompany him in his exile, and partake of his fortunes, when an outcast upon the earth. It was in the midst of winter that they were thus driven forth from the civilized world. Can you not, my hearers, contemplate in imagination a deserted and destitute company of men, women, and children, struggling through the deep snows of an unexplored wilderness? The storm is raging over their heads, bending the strong oak, swinging the lofty pine, and shaking from their branches a constant accumulation of the drifts, beneath which they are almost buried from sight. Chilled with the frosts, and worn down by fatigue, how slowly they make their way! Who are they? They are the minister of this Church, and a chosen band of his faithful flock; and they are the victims of a bigotted interference, on the part of the other

Churches, in the affairs of that to which they belonged. They are thus cruelly exiled, because they have acted upon the great principle of independency upon which the Churches of New-England were here founded. But they were not permitted to perish in that dismal forest; a merciful Providence directed their steps, and preserved their lives. In the language of their pious leader, "as the same sun shines on the wilderness that doth on a garden, so the same faithful and all-sufficient God, can comfort, feed, and safely guide, even through a desolate howling wilderness," or, as he has expressed the same sentiment in verse, for Roger Williams also was a Pilgrim Poet:

"Lost many a time, I've had no guide,
No house, but hollow tree;
In stormy winter night, no fire,
No food, no company:
God makes a path, provides a guide
And feeds in wilderness;
His glorious name, while earth remains,
Oh that I may confess."

"The Indians kindly received and hospitably sheltered them. The hearts of these rude beings were softened, their confidence secured, and their affections charmed, by the kindness, honesty, and Christian benignity which ever marked the deportment of Roger Williams. Throughout his whole history, he proved that it was possible to live on terms of mutual good will with the heathen inhabitants of the land. In all his intercourse with them, he invariably experienced, again to use his language,

"How kindly flames of nature burn
In wild humanity!
God's providence is rich to his,
Let none distrustful be:
In wilderness, in great distress,
These ravens have fed me."

"The exiled company were led to a place of refuge and safety, and there they lived, peaceful and prosperous. They became the founders of a free Commonwealth, and the name of him who conducted them is immortal.

"But it is not against the interference of ecclesiastical bodies only in the conduct of its affairs, that this Church has from the beginning raised its voice. It has resisted the jurisdiction of the civil magistrate in matters of religion. In the year 1636, Sir Henry Vane, recently arrived from England, was elected Governor of Massachusetts. This extraordinary man combined in his character, the accomplishments of the elegant gentleman of his day, the heroic courage of the feudal knight, the zeal of a republican patriot, the ability of a powerful orator, and the wisdom of a great statesman. These were the qualities, which gave him such a conspicuous station among the eminent men of his eventful age, and at last brought down his noble head to the block. There was, however, another quality, which, strange as it may seem, existed in connection with these, and which, while in general it harmonized with them, sometimes overwhelmed and swept them all away. He was a religious fanatic. During his admin-

istration, the excitement produced by Mrs. Hutchinson, was in one of its highest stages. He instantly plunged into the midst of it, and in his unreflecting enthusiasm, would have used the power of his office in directing and determining it. But it is recorded, that Hugh Peters, the minister of this Church, sharply rebuked him to his face, and "plainly insinuated, that, if governors would concern themselves only with the things of Cæsar, the things of God would be more quiet and prosperous."

"I cannot but pause to remark, that there is something peculiarly interesting in the similarity of the fortunes and fate of the two great men, who appear, on this occasion, to have been brought into collision. They devoted their lives to the same cause, and were at last crowned with a similar martyrdom. The death of Mr. Peters has already been described at large. The death of Sir Henry Vane is one of the noblest incidents in English history. Writers of all parties agree in testifying, that his character towered into an unparalleled grandeur and sublimity while on the scaffold. He exhibited that Roman fortitude which was the perfection of humanity—and in addition to it, that Christian fortitude which transcends humanity. The King had promised, upon the recommendation of Parliament, to pardon him, but had receded from his promise, and given orders for the execution. A friend requested Sir Henry to petition the King to fulfil his promise. "No, said he, if the King does not value his word more than I do my life, let him take it." He turned to address the multitude, but musicians had been placed near him to drown his voice: after several vain attempts, he desisted, remarking, "that it was a bad cause which could not bear the words of a dying man." Through the whole scene he displayed the calm courage of a hero, and the peace and hope of a Christian."

"Enough, I trust, has been adduced, to prove, that the principle of the entire independency of particular parishes, was deeply and visibly impressed upon the Congregational Churches, when, on the 6th of August, 1629, they, here, started into being. It is the glory of this Church, that it has firmly and steadily, through struggle and through strife, maintained and perpetuated it. Let it not be thought, however, that it is for the sake of a vain boast, that I have dwelt so long upon this topic. A more worthy and solemn purpose has been before me. Many of the Congregational Churches have departed from this principle. Oh, that my voice could call them back! Feeble as its authority may be—narrow as is the sphere through which it is heard, I would raise it in defence of this momentous principle. In the name of those wise and holy men, who here began the work of God in this new world, I would invoke all the ministers and all the people, as they value their Christian liberty, and the peace and prosperity of our Lord's kingdom upon earth, to re-assert it, to break loose from the chains which have gradually been fastened upon them, and to establish themselves again in the enjoyment of that independence, which their fathers and founders bequeathed to them as their rich and noble inheritance."

"The unauthorised and absurd attempt has been made, and with

too much success, to subject every single Church, and every single minister, to the superintending care, and immediate jurisdiction of all the other Churches and ministers combined. And these combinations have always been, at once, the theatre upon which a few master-spirits have exhibited, and the instrument by which they have exerted, an enormous and an irresponsible despotism in ecclesiastical affairs. Thus have the Churches of New-England, throughout their whole history, been the subjects, and the parishes the victims, of Congregational Cardinals, and of Presbyterian Popes.

"It is for the members of the congregations to check and remove this great evil. If they would be true to the *principles* and to the *spirit* of the Pilgrims—if they would vindicate and secure for their posterity that independence which is their rightful inheritance: if they would preserve and perpetuate that blessing, which was the first their fathers implored for themselves and their descendants, when they knelt upon the rocky shore, with the stormy ocean, from which they had just escaped, behind them, and the dark and awful forest, in which they were to have their homes, and find their graves, before them, "freedom to worship God;" let them resolve to restore the Congregational Churches to their original independence, and to Christian peace."

"The last great principle impressed upon the Congregational Churches, at their origin was this, that "*while they take care, according to Apostolic injunction, that all things be done decently and in order, it is their duty not to impose any thing, by way of subscription or declaration of faith, upon those who desire admission to the ordinances, which may not conscientiously be complied with by sincere Christians of all denominations.*" Although the founders of this Church were zealous believers of that general system of doctrines, which, in their day as well as in our own, was called Orthodoxy, they took care to frame their covenant without expressing in it their belief of that system, or of any of its parts. You will look in vain through that admirable document, for the hypothesis of the Athanasian Trinity, or the metaphysical speculations of Calvin. That covenant is a perpetual and a worthy monument of the wisdom and liberality of the noble men who adopted it; and it will for ever demonstrate, in language which cannot be misunderstood, their adherence to the principle which has just been defined."

The following extract from "the last leaf" of "a dying father's legacy to an only child," by Hugh Peters, is given, by Mr. Upham, in the Appendix to his Sermon. We agree with him in thinking, that "it is worthy of being presented to every reader, as an excellent and comprehensive code for the regulation of the heart and life."

"Whosoever would live long and
Blessedly, let him observe these
Following Rules, by which
He shall attain to that
Which he desireth.

Let thy	Thoughts	be	Divine,	Godly.	Awful,
	Talk		Little,	True.	Honest,
	Words		Profitable,	Charitable.	Holy,
	Manners		Grave,	Cheerful.	Courteous,
	Diet		Temperate,	Frugal.	Convenient,
	Apparel		Sober,	Comely.	Neat,
	Will		Constant,	Ready.	Obedient,
	Sleep		Moderate,	Seasonable.	Quiet,
	Prayers		Short,	Devout, Fervent.	Often,
	Recreation		Lawful,	Seldom.	Brief,
	Memory		Of Death,	Glory.	Punishment,

On the Co-operative System.

(Concluded from page 102.)

If we turn our attention to the history of the Jews, we shall find, that, prior to the appointment of kings among that people, the mode of government among them very much resembled the co-operative societies of the present day. There could not have been a great inequality of property among them during the time of the Judges, when, at the expiration of fifty years, all property was restored to its former possessors. "The Jubilee," says Dr. Jennings, "was a year of general release of all slaves and prisoners. Even such as had voluntarily relinquished their freedom at the end of their six years service, and had had their ears bored in token of perpetual servitude, were yet set free at the Jubilee; for then they were to proclaim liberty throughout all the land to all the inhabitants thereof, Levit. xxv. 10. In this year, all estates which had been sold, were returned back to their former proprietors, or to the families to which they originally belonged; by which means, it was provided, that no family should be sunk and ruined, and doomed to perpetual poverty, for the family estate could not be alienated for

longer than fifty years. The nearer, therefore, the Jubilee was, the less was the value of the purchase of an estate, ver. 15. "By this means," continues this judicious writer, "the rich were prevented from accumulating lands upon lands, and *a kind of equality* was preserved through all their families. Never was there any people so effectually secured of their liberty and property, as the Israelites were; God not only engaging so to protect those invaluable blessings by his providence, that they should not be taken away from them by others; but providing in a particular manner by this law, that they should not be thrown away through their own folly; since the property which every man or family had in their dividend of the land of Canaan, could not be sold, or any way alienated, for above half a century."

The Sabbatical Year, or seventh year's rest, was also greatly in favour of an equal division of property, as is evident from the following peculiar observances of this year:—1st, A total cessation from all manner of agriculture. 2d, Leaving all the spontaneous product of the ground to be used and enjoyed in common; so that no person was to claim any peculiar property. 3d, The remission of all debts from one Israelite to another. 4th, The public reading of the Law at the Feast of Tabernacles.

At the period of the coming of Christ, the Esseans, a Jewish sect, resided in villages apart from their countrymen, where they lived in harmony and peace, and where they had all things in common. "The Esseans," says Josephus, "despise riches, and are much to be admired for their liberality; nor can any be found amongst them who are more wealthy than the rest; for it is a law with them, that those who join their order should distribute their possessions among the members. Accordingly, not an individual of them all exhibits the meanness of poverty or the insolence of wealth."

The learned Dr. Jones, in his ingenious Ecclesiastical Researches, has clearly proved, I think, that the Esseans afterwards constituted the greater part of the Hebrew Christians. It is not to be supposed that the early Christian fathers, to whom the works of Philo were well known, and who gives a most correct and improving account of the Esseans, could be ignorant that they were the same, under a different name, with the Nazarene believers. Accordingly, Eusebius has not only asserted this fact, but

has taken some pains to prove its truth, and his opinion has been followed by Jerome and Epiphanius. Indeed, the following extracts from Philo's account of the Esseans, prove, beyond a doubt, that the Hebrew Christians and the Esseans must be the same persons, or the same believers in our holy religion.

"Some of these men," says Philo, "cultivate the ground; others pursue the arts of peace, and such employments as are beneficial to themselves, without injury to their neighbours. They seek neither to hoard silver and gold, nor to inherit ample estates, in order to gratify prodigality and avarice; but are content with the mere necessaries of life,—deeming riches to consist, not in amplitude of possessions, but, as is really the case, in frugality and contentment. Amongst them, no one can be found who manufactures swords, cutlasses, shields, or any other weapon useful in war. Nor have they any slaves amongst them; all are free, and all in their turn administer to others. They condemn the owners of slaves, as tyrants who violate the principles of justice and equality, and impiously transgress the dictates of nature, which, like a common parent, has begotten and educated all men alike, and made them brethren, not in name only, but in sincerity and truth. Regarding the seventh day as holy, they abstain on it from all other works, and assemble in those places that are called synagogues, when one of them taking the Bible, reads a portion of it, the obscure parts of which, are explained by another more skilful person; for some of the Scriptures they interpret in that symbolical sense which they have zealously copied from the Patriarchs. And the subjects of instruction are, piety, holiness, righteousness, domestic and political economy, the knowledge of things really good, bad, and indifferent, which objects ought to be pursued, and which to be avoided. Of their love to God, they give innumerable proofs, by leading a life of continual purity, unstained by oaths and falsehoods—by regarding God as the giver of good, and the cause of no evil. They evince their attachment to virtue, by their freedom from avarice, from ambition, from sensual pleasure—by their temperance and patience, by their frugality, simplicity, and contentment—by their humility, their regard to the laws, and other similar virtues. Their love to man, is evinced by their benignity and their liberality. *There is one treasure whence*

all derive their subsistence; and not only their provisions, but their clothes, are common property. Thinking themselves dead to the world, they desire only a *blessed immortal existence.* The sick are not despised or neglected, because they are no longer capable of useful labour; but they live in ease and affluence, receiving from the treasure whatever their disorder or their exigencies require. The aged, too, amongst them, are loved, revered, and attended, as parents, by affectionate children, and a thousand hands and hearts prop their tottering years with comforts of every kind. Such are the champions of virtue, which philosophy, without the pride of Grecian oratory, produces; proposing as the end of their institutions, the performance of those laudable actions which destroy slavery, and render freedom invincible. This effect is evinced by the many powerful men who arose against the Esseans in their own country, in consequence of differing from them in principles and sentiments. Some of these persecutors being eager to surpass the furiousness of untamed beasts, omit no measure that may gratify their cruelty, and they cease not to sacrifice whole flocks of those within their power, or, like so many tormentors, to tear their limbs in pieces, until themselves are brought to that justice which superintends the affairs of men."

Every person who reads the preceding account of the Esseans, and is at all acquainted with the early history and doctrines of Christianity, must perceive, that these excellent men and the primitive Christians closely resembled one another. "And the multitude of them that believed," says the companion and friend of Paul, "were of one heart and of one soul, neither said any of them that ought of the things which he possessed was his own, but they had all things common. And with great power, gave the Apostles witness of the resurrection of the Lord Jesus, and great grace was upon them all. Neither was there any among them that lacked, for as many as were possessed of land or houses, sold them and brought the prices of the things that were sold, and laid them at the Apostles' feet; and distribution was made unto every man, according as he had need." We may therefore conclude, that a community of goods was sanctioned and acted upon by the first followers of Jesus; and that we have convincing proofs, that co-operative societies are both approved of by the Almighty, and can be carried into execution without confusion or mischief.

Let it not be said, then, that the friends of pure religion are indifferent to a question, which involves the peace and happiness of their fellow creatures; and, that while they are zealously engaged in reviving unadulterated Christianity, they neglect the best means of carrying into effect so praise-worthy an object. While they are attacking the outposts of false religion, they might take the citadel by storm, if they would but destroy the greatest enemies of their faith—selfishness and vain glory—by supporting co-operative societies, or by having all things in common. Then, and not till then, can they expect their cause to prevail. Christianity was in all its native loveliness, when the multitude that believed were of one heart and of one soul; neither said any of them, that aught of the things which he possessed was his own. She has since worn a false garb, and her power is feeble and without efficacy, because pride and avarice are the ruling passions of her present followers; and it is in vain to expect that she will ever resume her proper influence upon the human mind, until the believers in her doctrines, imitate the conduct of Barnabas, and other of the early disciples, by selling their goods, and distributing the prices "unto every man according as he has need." "And Joses, who by the Apostles was surnamed Barnabas (which being interpreted, the son of consolation), a Levite, and of the country of Cyprus, having land, sold it, and brought the money and laid it at the Apostles' feet."

BARNABAS.

The Unitarian Christian Reformer.

[IT is with sincere pleasure and admiration, that we have perused the Sermon by the Rev. Robert Aspland of Hackney, occasioned by the death of Mr. Belsham, and entitled "Courage and Confidence in the Cause of Christian Truth." To say, that it is worthy of the talents of its author, and a most appropriate tribute to the memory of him who is departed, is its least praise. It contains a most powerful delineation of the difficulties, as also the encouragements of the advocate of the true doctrine of Christ. It glows with benevolence of feeling, and whilst it faithfully points out the wounds which pure and undefiled religion receives from the hands of professed friends,

it paints in vivid colours the ultimate triumphs of righteousness and truth. The stumbling-blocks which impede the path of the Christian Unitarian, both from the world's opposition—opposition least to be deprecated by a virtuous and truly Christian mind,—and more especially the obstacles thrown up by lukewarm and timid friends, who with minds occasionally directed to God, but with hearts devoted to mammon, prefer indifference to zeal, and the worldly honour of their children to man's improvement and their Maker's glory, are in this discourse depicted by the hand of a master. We trust this voice of warning will not be vainly uttered. There was need of the caution.—*Edit.*]

"The open and undisguised advocate of Unitarianism cannot take a single step without starting some prejudice. He is called to defend himself whilst he is labouring for others; resembling in this respect the Jews who returned from Babylon to build the wall of Jerusalem, of whom the sacred historian remarks, that "every one with one of his hands wrought in the work, and with the other hand held a weapon." The law is no longer against him, but the spirit of defunct, intolerant statutes walks amongst his countrymen. Public opinion is not in his favour. Of the many that speak of him, some with pity, some with scorn, and some with anger, there is but here and there one that is willing to undergo the labour, or bold enough to encounter the obloquy, of examining his arguments. He is suspected of other designs than those that he avows. He speaks to ears that are closed, or pleads before a tribunal resolved to condemn. The imprudence of any one holding his opinions, is charged upon him. His own infirmities—if he has any, as who has not?—are turned against his cause. Let him fall into a mistake of memory, and he is branded as a wilful falsifier; and his failure in a single argument, is proclaimed to be a total discomfiture, and the report of it is received with shouts of triumph. He sets the Christian Scriptures in array against superstition, and he is declared to be destitute of religion. He prays with the understanding as well as the spirit, and he is denied the character of piety. He quits human creeds and formularies, where he thinks they depart from the gospel, and closely follows with his best powers the footsteps of Christ and his Apostles, and he is at once and entirely stripped of the Christian name. And because he

protests against all human authority in the Church, and renounces doctrines that have the sanction of civil law, he is henceforward accused by the mouth or pen of some representative of the dominant class—some one, probably, who has earned his estimation with the majority, by the desertion of early principles—of a moral and wilful incapacity of patriotism—of having an evil eye upon his country—of suffering the affections of his heart to be politically poisoned—and of being an alien, and even an enemy, in the land of his fathers.

"In England, there are stronger worldly interests bound up with the profession of a particular creed, than in any country upon the face of the earth. The Established Church is not only legally connected with the State, but also interwoven with the wealth and the prospects and dependencies of the whole of the upper classes of society, and of a large proportion of those that stand highest in the middle orders. The education which is deemed indispensable to every man of rank, to every great proprietor, to every one who is allowed to indulge what are called high expectations, and to every one that is ambitious of eminence in any profession, is one continued homage to the National Establishment. Exclusive tests which have been abolished by the Legislature, are yet kept up in our Universities; and the religious conformity which is no longer required by the Government, is still exacted in our public schools. Learning acquired elsewhere, is scarcely allowed to be learning; insomuch, that where new establishments for education are founded upon free principles, the supporters of them sometimes think it expedient, in order to ensure their success, to model them in a degree after the reigning prejudice. This prejudice is further sustained by the law of fashion, the strongest in this country of all laws, and the door of society is closed or reluctantly opened to him that makes himself obnoxious by declared and active dissent. He is looked down upon with almost involuntary contempt, by those that occupy, as they imagine, a higher place in the legal establishment; whilst if he carries his non-conformity one step further than the limits of orthodox dissent, or the dissent of the greater number, he is no longer owned as a Christian brother by his fellow dissenters. They that know nothing of his principles and arguments, can form an estimate of his singularity, which is attributed to some

obliquity of mind. He surprises them if he does what others do in social and civil life, and it rarely happens that he can do enough, unless, perchance, he turn accuser of his former brethren, to wipe away the original stain of nonconformity.

"Persons in humble life, who, as in our Lord's time, are so far blessed as to be secure from some of the strongest temptations to violate conscience, may smile at a trial of which they know not the severity or the painfulness. Many of our families, raised to opulence or distinction, have nevertheless found this a fiery ordeal. Some few have hitherto preserved both their integrity and their good repute; others, alas! the larger number, have shrunk from the trial. Instances there have been—the recollection of which might call up and would justify our tears—in which parents who have maintained the struggle for themselves have fainted for their children: they have been ashamed of setting them out in the world bearing a religious denomination which the world does not acknowledge: and probably the names and stories of ancestors, who in other times were confessors of the faith, and which in infancy their own eyes glistened with all the best affections to hear related, are the exact names and stories to which their children are total strangers. The declension, however, commonly begins with the young, who cannot bear the world's frown, much less its dread laugh. Little instructed, it may be, in the elements of truth, the word of God, and held back by no religious attachments, they rush into the crowd, and are lost to the religion of their fathers. Their children are of course brought up, without doubts or scruples, in the prevailing faith and worship. When the times of reformation come round, some of these will, in the nature of things, obtain deliverance from prejudice; but in their struggle for emancipation from spiritual bondage they may be tempted to ask the question—and let the families that are beginning to run the race of fashion anticipate it with as much satisfaction as they can!—why their parents fell from their state of knowledge and freedom, and put their children back in the road of improvement, and left them the inheritance of detecting errors which fathers' fathers had renounced, and of discovering truths which a former generation had held as a treasure, and had fondly bequeathed as their dearest possession to their unknown posterity?

Surrounded by these discouragements, many that sincerely love truth are ready to sit down in despair, and few of its friends are sufficiently alive to the duty and the necessity of lending their habitual countenance and support to its more public advocates. It would be unjust to make a sweeping complaint of the Unitarian laity, amongst whom are to be found not only some of the brightest ornaments, but also some of the most able and successful pleaders of our cause. But I may be excused for reminding them, that Divine Truth belongs as much to them and their children as to their ministers. They and theirs have a vital interest in the common defence. Let them, then, be slow to censure and ready to support those that undertake the public task. Let them remember the penalty which every one that stands forth among the people as the advocate of long lost truth, is always doomed to pay, and give him the compensation of their kindness. Let them bear in mind, that the whole of the mental labour and strife of those that are called to maintain the cause of Christian truth, can never be known to the world, or to their friends, or even to their families: conjunctures there are when forbearance tries the soul as much as exertion; and occasions are of constant recurrence, when to do good they must work without being seen, and when much of their virtue and usefulness depends upon their hiding the hands which are making strenuous exertions on behalf of reason and benevolence."

The Detector.—No. 4.

"If there's a hole in a' your coats,
I rede you tent it,
A chiel's amang you takin' notes,
And, mind, he'll prent it."—*Burns.*

"Oh, an' you talk of conscience, I must have mine eye upon you."—
Shakspeare.

In the "Sixteenth Annual Report of the Directors of the Glasgow Royal Asylum for Lunatics," just published, occurs the following passage:—

"Another cause of lunacy, which, within the last year, appears to have been more actively in operation than formerly, and which has served to increase the number of our Patients, is, the influence of erroneous impressions of religion. Mental derangement never can be produced by just views of the essential truths of the Gospel, but intense

and long protracted meditation on abstruse points of religious doctrine, or on prophetic mystery; remorse in highly sensitive minds on account of supposed unpardonable sins; and, above all, innovation in established religious belief, have been fruitful causes of insanity. In a recent publication, an eminent Physician, of great experience in the treatment of mental derangement, remarks, 'Were I to allege one cause which I thought was operating, with more force than another, to increase the victims of insanity, I should pronounce, that it was the overweening zeal with which it is attempted to impress on youth the subtile distinctions of theology, and an unrelenting devotion to a dubious doctrine. This practice is an alarming error. It is growing to an excess fatal to the preservation of intellectual sanity, and in a manner, especially dangerous to the rising generation.' We would recommend to parents and guardians, to use their best efforts against the influence of new and questionable religious doctrines. The mental distress occasioned by the conflict between such doctrines, and earlier religious impressions, ends often in confirmed maniacal melancholy; or, as there is a tendency to reaction in our moral as well as in our physical nature, we have seen a sudden transition from the deepest self-abasement to triumphant confidence, with belief in supernatural communications, miraculous gifts, and all the phantasies of an insane mind. Such madness is lamentable in itself; but, in some instances, doubly lamentable, when the Patient awakes from his delusion. His religious opinions are then unsettled; and it would be well, if he could return to the consolations of that quiet and soothing faith, which has given peace to Christians in all ages."

This is a most important and honest statement, and issuing from such respectable authority, cannot fail, if it be properly considered, of exciting inquiry into the nature and tendency of the common theological systems of this country. To ascertain the causes of the most distressing malady with which human nature can be afflicted, is, of all investigations of this kind, most important; and when ascertained, to find a body of "Directors," though professing the popular theology, yet of moral honesty sufficient to express their convictions of its pernicious and maddening tendency, adds new strength to the conviction, that religious error will eventually give place to

Christian truth. Well and truly have the Directors declared, that "Mental derangement never can be produced by just views of the essential truths of the Gospel;" I believe so too. The doctrines, that God is love—that he is the Father of creation and of man—that he wills human happiness, and that that happiness is alone to be found in virtue—that Jesus is the ambassador of Heaven's mercy, and the divinely appointed "Saviour of the world"—that to love the Lord his God with all his heart, and soul, and mind, and strength, and his neighbour as himself, and to testify that he does both, by doing unto others as he would that others should do unto him,—this is the whole duty of man, and is, I think, to possess "the consolations of that quiet and soothing faith, which has given peace to Christians in all ages." "The Directors," indeed, after enumerating various causes of insanity, point out "above all, innovation in established religious belief." But it is the "established," the prevailing "religious belief," and plan of religious education, which, on the Directors' own showing, "have been fruitful causes of insanity." "Innovation," therefore, here, as in many other cases, is a positive blessing, not a curse. Was that little indefinite sentence introduced as a palliative for some of "the Directors," because they feared their "Report" was going too far? Was it levelled at Christian Unitarianism, and the "no small stir about that way," which has been excited in this City? If so, I tell the Directors, they know nothing of that which they malign. "That quiet and soothing faith which has given peace to Christians in all ages," is Christian Unitarianism. All Christians of all sects believe Christian Unitarianism to be true, for it is the foundation of all the varied systems which are professed. Happy for mankind, had they rested contented with the holy and benevolent doctrine. But it is the superstructure which sects have reared on that sacred foundation, "the subtile distinctions of theology, and an unrelenting devotion to a dubious doctrine"—"long protracted meditation on abstruse points of religious doctrine, or on prophetic mystery, remorse in highly sensitive minds, on account of supposed unpardonable sins"—"sudden transition from the deepest self-abasement to triumphant confidence, with belief in supernatural communications, miraculous gifts,"—which "have been fruitful causes of insanity." Remove the cause, and the effect will cease.

Cast down the superstructure, unsightly in its appearance and appalling in its consequences—and the foundation, being based on reason and Eternal Love, will be found to be of God, and for good to all. The labour is one in which all are called to unite, who are anxious for man's happiness and their Creator's glory. But never will it be thoroughly effectual, whilst men profess in public, what they scorn in private, or uphold, by their countenance and influence, what they deprecate and denounce as "fruitful causes of insanity."

Dr. Burrows, in the extract which is given in the Report of the Directors of the Glasgow Lunatic Asylum, attributes the increase of "the victims of insanity," mainly to "the overweening zeal with which it is attempted to impress on youth the subtile distinctions of theology, and an unrelenting devotion to a dubious doctrine. This practice is an alarming error. It is growing to an excess fatal to the preservation of intellectual sanity, and in a manner especially dangerous to the rising generation." The Directors have quoted this passage with seeming approbation. I believe there are Clergymen, or at least persons of influence, of the Established Church of Scotland, among the Directors. And, surely, they must know, that if it be an evil which is pointed out by Dr. Burrows, it is an evil of far less less fearful magnitude in England than in Scotland. If I could hope, that this portion of the Report was an indication of the purpose of the Directors, to stay, to the utmost of their power, as patrons and directors of schools, the "practice" of this "alarming error," I should hail it as one of the brightest signs of improvement for "the rising generation." They must have heard of "the Mother's Catechism for the young child," and of the Father's Catechism also, to say nothing of "The A B C, or Shorter Catechism of the Assembly of Divines at Westminster." They must know, that one or all of these, are instilled not only into the mind of "youth," but even of infancy—the steps by which the child ascends the ladder of learning. They must know, that the language addressed to infants, "in order to their easier understanding of the Assembly's Shorter Catechism," is—"You may see graves of your own length, and skulls of your own size, in the church-yard, and hell fire will burn green trees as well as old stocks. Oh, then, would you be saved from hell, and be happy for ever?

Flee from the Devil and sin, to our Lord Jesus Christ, your Saviour." The Directors must know, that in the Highland Schools, it is recommended in one Report, that if the weather be bad, the children should not be taken to Church, but that in the school-room Boston's Fourfold State, and other similar works, should be read to them. And knowing all this, and coupling these matters with the statements of their Report, I trust they will see the consistency, when they rejoice that "the schoolmaster is abroad," of providing that his instructions be more in accordance with common sense, truth, and Scripture—better adapted to preserve pure hearts and sane minds; having already, by virtue of this Report, acknowledged, that the present mode "ought not so to be."

The Directors might have found stronger corroboration for their opinions on the "fruitful causes of insanity," in Mr. Haslam's "Observations on Madness and Melancholy," and in Dr. Cox's "Practical Treatise on Insanity." It is testimony which cannot be suspected, for Dr. Cox was of the sect of Particular or Calvinistic Baptists. His means of information, too, were extensive, being Physician to the Lunatic Asylum near Bristol; and Dr. Mason, who is mentioned in the extract I am about to make, was his relation, as also his predecessor in that Institution. "My experience," Dr. Cox observes, "has furnished many unhappy instances, in which the misplaced, injudicious zeal of preachers, has induced hypochondriasis; in others, insanity of the most incurable species, and moping melancholy, often terminated by suicide. Professors of this description, with the very best intentions, too frequently make no allowance for the peculiarity of natural disposition, and impute to serious conviction and celestial influence what more properly belongs to incipient disease, or the agency of certain moral and physical causes. Nothing is more calculated to depress hope and induce despondency, than the indiscriminate practice of minutely describing, in the most glowing colours, the effects and consequences of sin, the horrors of hell, and the sufferings of the damned, dwelling on the judgments more than on the mercy and the goodness of the Deity. And I remember to have heard Dr. Mason deeply lament this tendency, in what he termed 'the terrors of the Gospel.'" That the Gospel, as interpreted by Calvin, has this tendency, facts as well as the preceding authorities oblige me to conclude.

But I bless God, there is no such tendency in the Gospel of Jesus Christ. Its pure and hallowed teachings, its merciful and benevolent spirit, tend to enlighten not darken the mind, to elevate not depress the spirit, to expand not contract the heart. Holiest aspirations to the all-gracious Father, fervent devotedness to the good of man, not melancholy, madness, and despair, are its soul-cheering, thought-dignifying, all-blessed fruits. Christian Unitarian! yours are "the consolations of that quiet and soothing faith, which has given peace to Christians in all ages." Prize your mercies. May gratitude to your Maker lead you to diffuse the blessings which make you happy. Compassionate the sorrows and the misery from which you have escaped. Stand fast to your profession without wavering.

ARGUS.

Religious Denominations of Glasgow.

DR. CLELAND, the able and active Superintendent of Public Works, in this City, has just issued a printed statement on "Glasgow Statistics:—Population, and Church Accommodation,"—from which we thankfully avail ourselves of the following information. It will be interesting, we think, to many, if not all of our readers, bringing them acquainted with the origin and progress of some sects peculiar to Scotland, whose names occasionally occur on our pages. From this paper, we learn, that in 1740, the population was 17,034; sittings in the Establishment 7400—Dissenters 400. In 1780, the population had increased to 42,832; the sittings in the Establishment amounted to 14780—and among the Dissenters to 8101. In 1821, the population was 147,043; sittings in the Establishment 24,748—Dissenters 32,397. And in 1830, the population is considered to be 217,534; sittings in the Establishment 30,928—and Dissenters 42,497.

"In 1830, there are 81 places of Worship in the City and Suburbs, *viz.* Established Churches 12; Chapels connected with the Establishment, including the Seaman's Chapel at the Broomielaw, 13; Old Dissenters 1; United Secession Church 8; Original Seceders 1; Original Burgher Seceders 2; Relief Church 8; Independent Relief 1; Society of Friends 1; Scotch Episcopal Communion 2; Gælic Episcopalians 1; Roman Catholics 2; Chapel for Military 1; Old Independents 1; New Independents 2;

Gælic Independents 1; Glassites 1; Baptists 7; Bereans 1; Methodist 5; Unitarians 1; Universalists 1; Jews 1; Swedenborgians, or the New Jerusalem Congregation 1; Ranters 1; Splits from the minor Sectaries 5; these last are exclusive of a small knot of Freethinkers, Infidels, or Deists, which meets occasionally."

"*Episcopal Church in Scotland.*—Soon after the Reformation in 1560, the Presbyterian form of Religion was established in Scotland by law, but certainly not on a firm foundation; for from 1572 to 1592, Episcopacy obtained in the church. From 1592 to 1610, it was strictly Presbyterian. From 1610 to 1638, it was again Episcopalian. In 1638 it resumed the Presbyterian form. In 1662, it became a third time Episcopal, and remained so till the Revolution in 1688, when the Presbyterian form was permanently fixed. Though deprived of their temporal honours and privileges at the Revolution, the bishops and clergy of the Episcopal communion continued to exercise their spiritual powers for the benefit of that part of the church which had been committed to their charge; and having sworn allegiance to James VII. conceived that it could never be dissolved but by his death; they, therefore, refused to take the oaths of allegiance and assurance to King William, and, afterwards, the oath of abjuration, from which circumstance they were known for about a century, by the appellation of Nonjurors. Some relaxation of the severities with which the Nonjurors were treated under King William, was, however, granted them by Queen Anne, and an Act of Parliament was passed in 1712,—'To prevent the disturbing of those of the Episcopal communion in Scotland, in the exercise of their religious worship, and in the use of the Liturgy of the Church of England.' In consequence of this indulgence, public chapels, which till then had been prohibited, were built, and in several places well frequented.

"The same principles which had influenced the Nonjurors to withhold their allegiance from King William and Queen Anne, would not allow them to transfer it to a new family, clogged as it was by so many oaths, especially that of the abjuration. At the Rebellion in 1715, certain restraints were laid on their public worship, which, however, were not of long duration, nor very severe. Another attempt having been made to reinstate the Stuarts on the throne of their ancestors, at the Rebellion in 1745, pro-

hibitory Acts were passed in 1746 and 1748. Upon the clergy, those rigorous laws were not long rigorously executed; but in as far as they affected the political privileges of the laity, they were kept in full force for forty-four years.

"On the death of the late Prince Charles Edward in 1788, the situation which his brother, the Cardinal York, still held in the Church of Rome, precluding him from sitting on the throne of his ancestors, the bishops and clergy of this church thought themselves at full liberty to offer their dutiful allegiance to the Sovereign on the throne. Their tender of loyalty was very graciously received, and, on application to Parliament in 1792, the penal laws that had been enacted against them were wholly repealed, and the Scotch Episcopalians effectually tolerated. For upwards of a century, the Scotch Episcopal clergy did not subscribe any regular system of Christian principles. They were only required at their ordination to profess their belief in the Scriptures, as containing every thing necessary to salvation, through faith in Christ. This practice continued till 1792, when, by the Act of Parliament already alluded to, they were required to subscribe the Thirty-nine Articles of the Church of England, which they unanimously and heartily agreed to, and subscribed them in a General Convocation, called for that purpose, and holden at Laurencekirk, in the county of Kincardine, on the 24th October, 1804.

(To be Concluded in our next.)

THE CHRISTIAN PIONEER.

GLASGOW, *March* 1, 1830.

"THE BIBLE CHRISTIAN." In our 40th Number, we announced, with pleasure, the forthcoming of this periodical. It appeared in February. It will be conducted, we understand, by able and intelligent individuals who have separated, or rather who have been driven out, from the Synod of Ulster, on the ground of Christian freedom. We wish them God speed. As we have some little knowledge of the difficulty of drawing up a Prospectus, we would not be captious on such a matter; and had it not been inserted in the first Number of the Work, we

probably should not have noticed it. The "Introductory Remarks," we think, would have much better answered the purpose of explaining the motives and objects of the Editors. Those "Remarks" are admirable; they manifest intellectual strength, they breathe the pure and elevated spirit of that liberty wherewith Christ has made his disciples free. We say this with one exception,—it is the sentence which speaks of "the disagreeable and ungracious task of theological controversy." We know not what this can mean. "Theological controversy" may be ungracious in the eyes of those whose superstition will be exposed to scorn by public discussion—it may be "disagreeable" to those who dwell in regions of mystery, and who thrive thereby on human ignorance, to have light thrown in upon the darkness of their abode,—but surely to those who believe themselves in possession of truth, and the multitude to be in grievous aud pernicious error, the task of theological controversy ought not to be, cannot be, either disagreeable or ungracious. To the "Scribes and Pharisees, hypocrites" of old, to the members of the Jewish Sanhedrim, the "theological controversy" conducted by the blessed Saviour and his Apostles, which condemned the "commandments and traditions" of the day, and laid bare the motives of those who "devoured widow's houses, and for a pretence made long prayers," was doubtless both "ungracious" and "disagreeable." The complaint or the apology, however, came not from Jesus: it was his meat and his drink to do the will of his Father, and that will was, that God might be adored in purity, and mankind be virtuous, and therefore blessed. And surely to a faithful disciple of the Christ of heaven, nothing can be more delightful than to behold the individual from whose mental vision the scales of ignorance and bigotry have fallen, holding on his way rejoicing in his spiritual emancipation, and proving the superiority of his faith by his virtuous and benevolent practice. To effect this blessed change, "theological controversy" is absolutely necessary. When rightly considered and properly conducted, it is not a task, but a sacred and solemn obligation; nor to him who values the mental and moral regeneration of his fellow-beings, will it ever be deemed either ungracious or disagreeable.

With respect to the Prospectus, it notices and regrets the rejection of the offer made at a meeting of the Synod of Ulster, by the Rev. H. Montgomery, that a joint period-

ical should have been begun by the two opposing parties. To our great surprise, it affirms, that the "friends of peace and unity" "are persuaded," that had such a periodical been agreed on, and properly conducted, "the unhappy division of the Synod, which has since taken place, would never have occurred." What! designate that as an "unhappy division," from a body which, in the "Introductory Remarks," is thus characterized? "We defy the records of Popery or Prelacy, or any other form of ecclesiastical domination, to furnish a parallel to the present enslaved and abject condition of the Synod of Ulster, in its Students, Licentiates, Pastors, and People. Other tyrannies may be venerable from their antiquity, or respectable from their learning, character, and sincerity, associated with them; or in some degree pardonable from the darkness and circumstances of the times in which they originated; but the petty tyranny of the Synod of Ulster, which will stand as a blot upon the page of the nineteenth century, does not possess one single redeeming quality. Worthless in its origin, treacherous in its progress, and destructive in its aims, it equally merits the scorn of the wise, and the disapprobation of the good." And is it to be supposed that a conjoint periodical would have cleansed this Augean stable? Is it to be believed a single instant, that printed arguments the most powerful, and persuasion the most convincing, would have converted those from their principles of prejudice, or turned those from the error of their way of bigotry, who to the living argument of Blakeley, and the Christian elequence of Montgomery, turned an ear as deaf as that of the adder? Believing the age of miracles to be past, we regard such an expectation as among the vainest ever entertained by humanity. No, no, we look on that division, "unhappy" though it may be termed, with equal truth, as that affair of Navarino was named "untoward," to be a mighty movement in favour of free inquiry, and, consequently, of Christian knowledge and truth. That does not exonerate the authors of the persecution, but it does give us a presage of the onward march of improvement and benevolence.

We could not refrain a smile, on learning from the Prospectus, that had such a periodical commenced its labours, the opposing parties "might have found good reason, on either side, to change their opinions, and thus the cause of truth would have been advanced." We have heard of

a controversy between a Catholic and a Protestant, which ended in the conversion of the Catholic to Protestantism, and of the Protestant to Catholicism; but that the cause of truth was "advanced" thereby, we confess our inability to discover. How persons "in vindication of their own opinions, and of what they believe to be the cause of divine truth," can affirm, "In this task, they engage with reluctance," we really know not. It surely indicates a wish to stand well with the world, rather than to "quit themselves like men." All such pleas, such phraseology, will be useless. It will not abate a jot the rancour of opponents—it will not strengthen the timid, but it may disgust the honest and the fearless. The days of trimming, of expediency, and of pleasing both parties, are past—the times of Reformation are come. "I have not shunned to declare the whole counsel of God," should every man strive to be able to say with truth and sincerity. We again say, we rejoice to see, that the tone and spirit of the "Introductory Remarks," indicate better things than did the Prospectus. In what we have said, we have had in view the progress of knowledge and goodness; and we are satisfied, that that cannot be speeded onward, if accompanied by any appearance, however unintentional, of bending to man's frown, or accommodating religious principles to circumstances and seasons.

We learn with pleasure, from "The Bible Christian," that at a meeting of the Unitarians of the parishes of Killeleagh (the place at which the Rev. H. Cooke preached, before his removal to Belfast), Killinchy, Kilmore, and Saintfield—Dr. Gordon of Saintfield in the Chair,—it was resolved to erect Independent Unitarian Churches both at Saintfield and Killeleagh. Branch Associations were also formed to "the Irish Unitarian Christian Society," and Committees nominated to carry the resolutions into effect. Would this have happened, at any rate, so early, had it not been for the "unhappy division" of the Synod? We think not.

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THE

CHRISTIAN PIONEER.

No. 44. APRIL, 1830. Vol. IV.

Religious Denominations in Glasgow.

From Dr. CLELAND'S "Glasgow Statistics: Population, and Church Accommodation."

(Concluded from page 257.)

"IN 1804, the Rev. Dr. Sandford of Edinburgh, effected a union between the Scotch and English Episcopalians. Bishop Abernethy Drummond having been appointed to the united diocese of Edinburgh, Glasgow, and Fife, held the first diet for confirmation at Glasgow, on 15th May, 1806, when ninety persons were confirmed. The Rev. Dr. Sandford was made bishop in 1807, and was afterwards appointed to the united diocese of Edinburgh, Glasgow, and Fife. On 5th Dec. 1811, he confirmed fifty-six persons in Glasgow. This talented and highly respected Prelate departed this life on 14th Jan. 1830, in the 64th year of his age. On the 19th and 20th days of June, 1811, a Code of Canons for the Episcopal Church of Scotland was drawn up and enacted at Aberdeen, by an ecclesiastical Synod, consisting of six Bishops, four Deans, and four delegates, *viz.* Bishops, the Right Rev. John Skinner *Primus*, Andrew MacFarlane, Alexander Jolly, Daniel Sandford, Patrick Torry, and George Gleig; Deans, the very Rev. William Sangster, James Walker, James Sommerville, and John Robertson; Delegates, the Rev. John Cruikshank, Archibald Alison, Heneage Horsley, and John Skinner.

"In 1715, the Nonjurors in this city and neighbourhood, met for worship in a private house in Bell-Street; Bishop Alexander Duncan was the first officiating clergyman. About the year 1754, the congregation had increased so much, that it became necessary to remove it to a large hall in Stockwell-Street, and in 1800, to a more commodious chapel in George-street, where they had an organ. When the penal statutes came to be enforced at the close of the Rebellion of 1745, several Episcopal chapels were erected in Scotland, whose ministers had been ordained by English or Irish bishops; but from having no connection with the

Nonjurors, and the English and Irish bishops having no jurisdiction in Scotland, they were considered by the Nonjurors in the light of Independent Episcopalians, without the spiritual authority of bishops, and, consequently, without the sacred privilege of confirmation. In 1750, an Episcopal chapel, unconnected with the Nonjurors, was erected in this city, behind St. Andrew's Square; the Rev. James Reddoch was the first minister. The present incumbent, the Rev. William Routledge, was admitted in 1795, he was ordained Deacon in 1791 by the Bishop of Carlisle, and Priest in 1795 by the Archbishop of York. In 1775, an organ was placed in the chapel, which was the first in this city since the Reformation, when the great organ was removed from the Cathedral. In 1825, a large Episcopal chapel was built in Renfield-street, where there is also an organ. The Rev. George Almond was the first minister.

"*The Old Dissenters*—under the inspection of the Reformed Presbytery, assumed this appellation because they were of longer standing, as a distinct body, than any other denomination of Presbyterians who have separated from the Established Church. They have been called Whigs, as zealous friends of civil and religious liberty—Cameronians, from Rev. Richard Cameron, who fell at Airsmoss, in Kyle, on 20th July, 1680, while nobly defending the civil and religious liberty of his country: the 26th regiment of foot, or Cameronians, was raised from their body—Mountain-men, on account of their adherence to the cause of those who faithfully preached the gospel in the mountains and moors of Scotland during the persecution—M'Millans, from the name of the first minister who espoused their cause after the Revolution, and whose immediate decendants of the second and third generation till lately ministered among them—Anti-government people: this epithet the Old Dissenters justly reject with indignation, as they have often done from the pulpit and the press.

"The Old Dissenters are strenuous advocates for the binding obligation of the national covenant of Scotland, and of the solemn league and covenant of Scotland, England, and Ireland, fully convinced that the Holy Scriptures warrant public vowing or covenanting to the Lord. The last ordained minister, who openly espoused their cause previous to the Revolution, was the Rev. James Renwick, who was

executed in the Grassmarket of Edinburgh, on Feb. 17th, 1688, for his adherence to the covenanting cause.

" *Society of Friends.*—George Fox, a distinguished member of the Society of Friends, having publicly opposed a preacher on a point of doctrine, was imprisoned in Nottingham in 1649. On that occasion he had desired the Justices before whom he was brought, to tremble at the word of the Lord; and in derision thereof, Justice Bennet called him Quaker, which has occasionally been used as an appellation of reproach. Some of the tenets of the Society are peculiar to themselves; among others, ' they dare not encourage any ministry but that which they believe to spring from the influence of the Holy Spirit, so neither dare they attempt to restrain that ministry to persons of any condition in life, or to the male sex alone.'

" From 1716 to the present day, the Friends, although often few in number, have always had a meeting-house in Glasgow. About 1720, one of the Society, of the name of Purdon, is understood to have made a present of a piece of ground at Partick, which is still used by the Society as a burying-place. In former times the Friends had a meeting-house at Gartshore, near Kirkintilloch, and at Shawtonhill, near Strathaven, where there are still burying-places. Somewhere about 1750, the Society first met in a house adjoining Canon-street, near to the west end of Stirling-street, where they had a burying-ground; when this ground was disposed of, prior to the opening of Stirling-street, a clause was introduced into the disposition, that the bones of the Friends should never be disturbed.

" *The Secession Church*—took its rise in 1733. At that period the Rev. Ebenezer Erskine, Stirling; the Rev. William Wilson, Perth; the Rev. Alexander Moncrieff, Abernethy; and the Rev. James Fisher, Kinclaven,—found it necessary to separate from the Church on account of her defections. In their protest against an overture in the General Assembly, which was to give the power of electing ministers for vacant parishes when the Patron should not exercise his right, to the majority of Heritors or Elders, on the simple condition of the Heritors being *Protestants;* their nonresidence, or their attachment to Episcopacy and the exiled family, being considered as no disqualification, they stated that ' they were laid under the necessity of making a *secession*, not from the principles of the Church of Scotland, as stated in her tests of orthodoxy, but from the

prevailing parties in that Church, till they should see and amend their errors.' Mr. Erskine, in a sermon which he preached before the Synod of Perth and Stirling, testified against several things which he considered as public evils. The Synod thereon pronounced him worthy of censure; on which he and the three others appealed to the Assembly, which sustained the decision. They were then suspended, and ultimately loosed from their respective charges, when they formed themselves into a Presbytery, to which they gave the name of Associate. The new Presbytery published a Testimony to the Doctrine, Worship, Government, and Discipline of the Church of Scotland. In 1734, the General Assembly empowered the Synod of Perth and Stirling to restore these ministers to their parishes; but on full consideration, they could not conscientiously return. In 1747, an unfortunate division took place in this body, respecting the following clause in the Burgess Oath:—'I protest before God that I profess and allow with my heart the true religion presently professed within this realm, and authorized by the laws thereof: I shall abide thereat, and defend the same to my life's end; renouncing the Roman religion called Papistry.' Messrs. Erskine, Fisher, and others, maintained that there was no inconsistency in Seceders swearing this oath, because the religion established in Scotland was still the true religion, and these, on account of their sentiments, were called Burghers. Messrs. Moncrieff, Mair, Gibb, and others, no less warmly contended that this clause could not be sworn by Seceders, without renunciation of their testimony, and hence they were denominated Antiburghers.

"It having become desirable to have this cause of offence removed, James Ewing, Esquire, L. L. D. of Dunoon Castle, with that public spirit and liberality of sentiment for which he is distinguished, moved the Town Council to dispense with the obnoxious oath, and to substitute a civil declaration in lieu of it. After full consideration, the Magistrates and Council, on 25th March 1819, Resolved, that the Burgess Oath should be dispensed with in all time coming in this City. The General Associate Synod, which met at Edinburgh on 12th May, 1819, unanimously voted their thanks to the Lord Provost, Magistrates, and Council of Glasgow, for their conduct in this matter, which they described as a kind, liberal, and enlightened policy, reflecting the highest honour on the

Council. Since the abolition of the Burgess Oath, a union has taken place, and the Burghers and Antiburghers are now known by the designation of the United Secession Church.

"*The Relief Church*—took its rise in 1752. At that period, Mr. Thomas Gillespie, Minister of Carnock, was deposed by the General Assembly, for refusing to admit Mr. Richardson at Inverkeithing, who was obnoxious to the parish. A chapel having been built at Dunfermline for Mr. Gillespie, he was joined by Mr. Thomas Boston, and four others, who formed themselves into a Presbytery of Relief from patronage. The Wynd Church in this city becoming vacant, by the translation of Dr. Craig to St. Andrew's Church, the Magistrates and Council, of themselves presented the Rev. George Bannatyne to that charge, while it had been usual for the members of Session to vote along with them. Mr. Bannatyne was inducted on 18th October, 1764, in presence of the patrons, the Rev. Dr. Blair of Edinburgh, and Mr. Dalrymple of Ayr. This innovation on the part of the Town Council, gave so much offence to the religious public, and particularly to the General Session, that the whole members of the Wynd Church Session resigned their offices. The resignation taking place only three weeks before the celebration of the Eucharist, placed the Magistrates and the new minister in such an awkward situation, that Provost Bowman found it necessary to invite the ministers to drink a *friendly glass* with Mr. Bannatyne and himself at the Saracen's Head, to devise a plan for procuring elders at the ensuing Sacrament. It appears from his Lordship's diary, that the ministers were all present except Dr. Gillies. The result, however, is not mentioned.

"The resignation of the members of Session, and the consequent disunion of the congregation, led to the erection of a Relief Chapel in Canon-street. On the 3d June, 1767, the Rev. William Cruden was elected minister: he remained here till 1774, when he went to be pastor of a congregation in Crown-Court, Bow-street, London. Soon after Mr. Cruden left Glasgow, the Society applied to the Presbytery, and were received into the Establishment.

"*Old Scots Independents.*—Mr. David Dale, Mr. Archibald Paterson, and other members of the Wynd Church, having left the Establishment, built the Relief Chapel in Canon-street. Messrs. Dale, Paterson, and others, having

imbibed Independent principles, formed a small society in a private house in the High-street in 1770. In 1773, Mr. Paterson built the chapel in Greyfriars' Wynd, at his own expense, and at his death, the society got it on payment of twenty pounds per annum. Soon after the chapel was opened, Mr. Dale, so well known to the world for active benevolence, became one of the elders, and continued to discharge the duties of the office till his lamented death in 1807.

"*Glassites*—so denominated from Mr. John Glass their founder, who was minister of the parish of Tealing, near Dundee. Mr. Glass having promulgated doctrines inimical to the Church, was deposed by the General Assembly, on 12th March, 1730. This was the first schism in the Church of Scotland after its establishment at the Revolution. The Glassites hold no kind of communion with any church or society, nor even with any individuals, but such as profess perfect agreement with them on the absolute and unlimited sovereignty of God, and on the all-sufficiency of the work of Christ to justify the most guilty of mankind. But while they thus contend for justification through the righteousness of Christ imputed to sinners without works, they no less strenuously contend for the strictest obedience of every one of their members to the peculiar precepts of Christianity, as practised in the churches planted by the Apostles. It was not till 1761, that a meeting-house was opened in Glasgow. Mr. James Don, and Mr. Daniel Malloch, were the first elders.

"*Scotch Baptists.*—It was not till 1762, that the doctrine of believer baptism was publicly taught in Scotland. At that period Sir William Sinclair of Dunbeath, Caithness, Baronet, baptized a few of his tenants who had espoused his religious tenets. In 1763, Mr. Robert Carmichael, formerly an Antiburgher clergyman in Cupar Angus, who had joined the Glassites in Glasgow, and Mr. Archibald M'Lean, agreed to form a Baptist meeting here; but having both gone to Edinburgh to reside, it was not till 1769, that Mr. Neil Stewart, and Mr. George Begg, formed a small society, which met in the High-street. Mr. M'Lean, soon after this, came from Edinburgh and baptized Mary Munro, Neil Stewart's wife, in the Clyde, at the Flesher's Haugh. She was the first person who received immersion baptism in Glasgow. In 1776, Messrs. Stewart and Begg, and a few of their followers having

denied the personal distinction of the Godhead, a separation took place, and the new connection met in the Old Grammar-School Hall. In 1778, Mr. Robert Moncrieff, an elder of the Independents, and nine other persons, left that connection, and were all publicly baptized by Mr. M'Lean, who came from Edinburgh for that purpose. Mr. Moncrieff and Mr. James Duncan, were then chosen elders.

"*Wesleyan Methodists*—take their name from the Rev. John Wesley, one of the most extraordinary characters that ever existed, whether he is considered as a voluminous writer, an indefatigable preacher, or the founder of the most numerous sect in the Christian world. Mr. Wesley was born in Lincolnshire, in 1703—entered Christ Church College Oxford, in 1720—ordained deacon, in 1725—fellow of Lincoln College, and Greek lecturer, in 1726—priest, in 1728—and in 1729, he preached his first sermon in Bristol. In 1735, he was joined by the celebrated George Whitfield of Pembroke College, but the union did not long continue, the theological opinions of Mr. Whitfield being Calvinistic, and Mr. Wesley's Arminian, maintaining the possibility of attaining sinless perfection in the present state. Mr. Wesley died on 2d March, 1791, full of years and renown, and I had the gratification of hearing him preach his last sermon in London, a few days before his death. On that occasion, the venerable founder of Methodism was supported in the pulpit by two preachers.

"*Roman Catholics.*—Although popular opinion ran very strong against the exercise of the Roman Catholic religion in this city, till after Lord George Gordon's riots in 1780, Bishop Hay of Edinburgh occasionally celebrated mass in Blackstock's land, Saltmarket, to the few Catholics who at that time resided here. From being nearly related to the Bishop, and enjoying his confidence, I had an opportunity of knowing, that in the discharge of his sacred duties the utmost privacy was frequently necessary. In 1791, the spirit for emigration from the North Highlands having become alarming, Mr. George MacIntosh, Mr. David Dale, Mr. Henry Monteith, Mr. Robert Dalglish, and other extensive manufacturers, invited the emigrants to this city; and to such as were Roman Catholics, security was promised in the exercise of their religion. The Tennis-Court in Mitchell-street, was rented as a temporary chapel, and the Rev. Alexander M'Donald, now Bishop of Upper Canada, was appointed priest in 1792. Mr. M'Donald

was succeeded in 1795, by the Rev. John Farquharson; about this time the number of Catholics had so much increased, that in 1797, they built a chapel in the Gallowgate, near the Barracks, to contain 600 persons. In 1805, Mr. Farquharson was succeeded by the Rev. Andrew Scott. From this period the number of Catholics increased so rapidly, that in 1815 the foundation of a new chapel was laid in Clyde-street. This spacious edifice, in which there is an organ, was opened with great solemnity on the Sunday before Christmas 1816, after which, the chapel in the Gallowgate was appropriated to another purpose. In 1828, the Lancasterian school-house in Gorbals, was converted into a Catholic chapel. Although the chapels in Clyde-street and Gorbals, are capable of containing 2820 persons, it has been found necessary to have three public services on Sundays, to accommodate two distinct congregations, so that from 5000 to 6000 Catholics may be said to attend these chapels, one day with another.

"The Glasgow district on the south, north, and east, is so extensive, that during the year ending 31st Dec. 1829, 1188 children were baptized, and their names entered in the chapel register. At the government census in 1821, the baptisms in this City and Suburbs were in the proportion of one to 26-146-1000 of the population; taking a similar ratio, the Catholic population connected with Glasgow in ecclesiastical matters, would amount to 31,061. In 1819, in the classified enumeration of the inhabitants of this city, there were only 8245 Catholics residing within the royalty, and in the parishes of Barony and Gorbals; this, it will be kept in view, was exclusive of Catholics in the other parts of the district, which at that period, on the south, north, and east, extended a distance of from 20 to 30 miles from Glasgow. In 1819, there were 605 births in the district: supposing that 315 of these were in the City and Suburbs, (and it seems to be a fair proportion,) the population in connection with the births, would be 8236.

"On 21st Sept. 1828, the Rev. Andrew Scott was raised to the dignity of Bishop of Eretria in the Archipelago, and coadjutor vicar-apostolic to Bishop M'Donald for the western district of Scotland. Mr. Scott was consecrated bishop by the Right Rev. Bishop Paterson of Edinburgh, with great solemnity, assisted by Bishop M'Donald of Lismore, and Bishop Penswick of Liverpool. Prior to 1821 there was only one priest resident in Glasgow; at that period

there were two; in 1826, four; and in 1829, the number of clergymen was increased to five, *viz.* the Right Rev. Bishop Scott, Rev. John Murdoch, Rev. John M'Donald, Rev. William Stewart, and the Rev. Charles Grant.

"In 1830, there are 3 titular bishops or vicars apostolic, 1 coadjutor bishop, and 57 priests in Scotland. As there are no episcopal sees or parochial establishments for the Catholic clergy in Scotland, the bishops are apostolic vicars, and the priests missionaries, liable to be removed by the bishops from station to station. Till 1828, Scotland was divided into two districts, *viz.* the Lowland and the Highland, under the management of two vicars apostolic. In that year it was divided into three, *viz.* the eastern, the western, and the northern, under three vicars apostolic. The Right Rev. Alexander Paterson, titular bishop of Cebistra, in Cappadocia, residing in Edinburgh, was appointed to the eastern district, in which there are 13 priests; the Right Rev. Dr. Ranald M'Donald, titular bishop of Aeryndela, residing in the island of Lismore, to the western district—(the Right Rev. Andrew Scott, titular bishop of Eretria, residing in Glasgow, is coadjutor to bishop M'Donald, with right of succession). In the western district, there are 24 priests besides the 2 bishops: the Right Rev. Dr. James Kyle, titular bishop of Germanicia, residing in Banffshire, to the northern district, in which there are 20 priests.

"In Edinburgh, there are 1 bishop, and 4 priests. In Glasgow, 1 bishop, and 4 priests. In Aberdeen, Inverness, Dundee, Dumfries, Paisley, Ayr, Greenock, and Dumbarton, one priest each. The priest resident in Dundee officiates once a-month in Perth. There are 3 priests conducting the college at Blair's, on Dee-side. This seminary, in which there are about 30 students, is common to the 3 districts, and the 3 bishops have the supreme control of it. There are 3 Scotch priests on the continent, who have charge of Scotch colleges, *viz.* 1 in Rome, and 2 in Valladolid.

"*Independents in connection with the Congregational Union of Scotland.*—The Circus in Jamaica-street was fitted up as a place of worship, under the denomination of the Tabernacle, and was opened by the Rev. Rowland Hill of London, on 28th Feb. 1799. The Rev. Greville Ewing, formerly one of the ministers of Lady Glenorchy's Chapel, was admitted minister at the above period, and continued

to discharge the duties of his office in that place of worship, (which belonged to Mr. Haldane,) till 1810, when the congregation withdrew to a chapel which they built in Nile-street. In 1803, a chapel was built for the Rev. Dr. Wardlaw in Albion-street; and in 1814, one in the Gorbals for the Rev. William Campbell. The Tabernacle is now possessed as a place of business, and the chapels in Albion-street and Gorbals, are occupied by religious bodies of other denominations.

"*Unitarians.*—The Unitarians have been termed Socinians, but Mr. Belsham, a Unitarian author, asserts that they do not answer to that name, because their doctrine is of older standing than Socinus, who died in 1604.* With regard to the grand point on which they differ from other Christians, they maintain that the *Father*, and he alone, is truly and properly *God;* that Jesus Christ had no existence whatever before he was conceived by the Virgin Mary; and that the Holy Ghost is no distinct person, but that the phrase is merely a figurative mode of expression, to denote the power or energy of God. They own that the name of God is given in the Scriptures to Jesus Christ, but contend that it is only a deputed title, which, however, invests him with a great authority over all created beings. They own him to have been an extraordinary person, miraculously produced, and commissioned as a divine teacher, in whom the prophecies relative to the Messiah, were completely, though not literally fulfilled. They admit also the whole history of his ascension and glorification in its literal acceptation, but believing him to be a mere man like ourselves, though endowed with a large portion of the divine wisdom,† they assert that the only ob-

* There are other reasons for disclaiming the title of "Socinian," than that cited by Dr. Cleland, though that, with candid minds, would be a sufficient ground for the disuse of a name against which we protest. We profess ourselves Christian Unitarians, not because similar doctrines were held by Lardner and Newton, Servetus and Socinus, but because we hold them to be the teachings of the blessed Saviour of the world; nay, "with regard to the grand point on which they differ from other Christians," they maintain it, not only because it was taught in 1604, and ages before that by Jesus and his Apostles, but as it is also "the grand point" in the faith of our elder Unitarian brethren the Jews, and as it was the religion of the Patriarchs, echoing and confirming the voice of universal nature. See the following Article, for other reasons.—*Edit.*

† For the general accuracy of the statement of our opinions, we are obliged to Dr. Cleland. At the same time, we remark, that, as we are bound by no "Confession of Faith" but the Bible, there are diversities of opinion among us; our union being grounded on the unrestricted right

jects of his mission were—to teach the efficacy of repentance without any atonement or satisfaction, as a means of recovering the divine favour; to exhibit in his life and conduct, an example for our imitation; to seal his doctrine with his blood; and, in his resurrection from the dead, to indicate the certainty of our resurrection at the last day. They affirm that nothing is requisite to make men objects of the divine favour, but such moral conduct as he has made them capable of. Love is with them the fulfilling of the law, and the habitual practice of virtue from a principle of love to God and benevolence to man, is, in their judgment, 'the sum and substance of Christianity.' Bishop Burnet, in his address to the clergy of the diocese of Sarum, wherein he combats Unitarian principles, frankly acknowledges, that he must 'do this right to the Socinians, as to own that their rules in morality are exact and severe; that they are generally men of probity, justice, and charity, and seem to be very much in earnest in impressing the obligations to very high degrees of virtue.' Although a few years have only elapsed since the Unitarians had a chapel and a clergyman in this city, there has been occasional meetings where the worship was conducted by laymen. In 1787, Mr. James Wardrop, a gentleman well known to the citizens of Glasgow, having espoused Unitarian principles, preached in Kirkwood's Hall, Back-Wynd. Having been present at one of these meetings, it appeared to me that a considerable part of the congregation had assembled from motives of curiosity. Mr. Walker acted as precentor. In 1812, Mr. Smith, Mr. Auchinvole, Mr. Purdon,‡ Mr. Muir, and others, erected the chapel in Union-place.

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of individual judgment, the sufficiency of Scripture, the undivided Nature and benevolence of God, and the divine mission of his well beloved Son. To some of the distinctive marks, therefore, which Dr. Cleland has ascribed to us, there are many Unitarians who would demur; nor can we fail to point out one discrepancy, to which all would object, in the common acceptation of the words—the assertion, that Jesus Christ was "a mere man like ourselves," though at the same time "miraculously produced." The two averments are incompatible. A considerable proportion of Christian Unitarians believe the Saviour to have been "miraculously produced," but all would object to the phrase "mere man," as usually understood. In abstract definitions as to the nature of Jesus, some might deem the phrase admissible when rightly understood and strictly guarded; but as the Christ—the anointed—the Son of God—as the being to whom was imparted the spirit of God without measure, such a phrase is totally irreconcileable.—*Edit.*

‡ This is a mistake, as to Mr. Purdon. The names of Mr. Ross and of Mr. Rae, should be substituted.—*Edit.*

"*Bereans.*—The doctrine taught by the Bereans, was first promulgated in Scotland, in 1773. At that period, Mr Barclay, who had been presentee of the Church and Parish of Fettercairn, dissented from the Church, and took the name of Berean, seeing the believers of the gospel at Berea were highly commended for their daily searching the Scriptures, which he forcibly recommended to his followers. In 1780, a meeting-house was opened in Glasgow. Mr. Robert Jamieson was the first elder.

"*Jews.*—A Jew's synagogue was opened in this city in September 1823. Mr. Moses Lisneihm, is their priest, Hebrew teacher, and killer. The Feast of Tabernacles, which used to be celebrated by the Glasgow Jews in Edinburgh, is now observed in this city. A burying-ground is about to be opened in Hutchesontown, for the interment of the seed of Abraham. Edward Davies, son of Mr. David Davies, optician, was the first that was circumcised in Glasgow; the rite was performed by Mr. Michael, on the 18th of July, 1824."

Religious Misnomers: Unitarians not Socinians.

It is more easy to give a bad name, than to advance a sound argument, and to raise a calumny than to vanquish truth. And, unfortunately, men are both more ready to receive, and prompt to understand, evil speaking, than right reason. And thus it has happened, that the page of ecclesiastical history is wofully blotted and blurred by the nick-names which have been bandied from party to party. Were there in the world a greater love of justice, and a less fondness for scandal, harsh appellations would not have existed in the number in which we find them; and those that might steal their way into the commerce of life, would be hooted back to their native regions of darkness, by the loud outcry of wounded and outraged humanity. Still there does prevail some regard to what is just, between man and man, and what is accordant with the spirit of Christ; and to this may the aggrieved appeal with hope of some success. As Unitarian Christians, we bring our cause before the public, calling upon it to declare, with its all-prevailing voice, that we are to be designated by terms of our own adoption, and not those of our enemies' fabrication. In being branded as Socinians, we well

know, that we suffer in goodly company. Jesus himself was termed a wine-bibber, having his name cast out as a reproach. The very designation by which his followers have from the earliest ages been known—Christians, was, there is reason to believe, given to his early disciples by their implacable enemies, as a term of obloquy. If the pure and holy Master could not escape the calumnious tongue, hardly could his servants expect to meet with honourable treatment. And, accordingly, we find that even the singular piety—the peaceful and unresisting demeanour and the eminent excellence of the early Christians, did not prevent them being stigmatised as Atheists, and charged with the most odious crimes, and accused of every misfortune that befel the Roman empire. And soon, alas! did Christians even begin to turn their hands one against another, and the tongues which had been employed in blessing God, were shamefully perverted to malign men. The cry of heresy was early raised in the Church, and the name of heretic made to express the extreme of mental perversion and moral depravity. But in the midst of this harsh and unseemly language, the diligent inquirer will find, that those who were anathematised as heretics, were often the better men, and often possessed of extraordinary excellence both of mind and heart. Even the list of opprobrious epithets that were thrown, at the time of the Reformation, on Luther and his noble coadjutors, would occupy a score of pages, and startle our readers with the wonder, that those who thought themselves holy men, fighting in a holy cause, could use such and so many unholy weapons. Since that time, the virulence of the majority of those who profess the Christian name, has been turned against the believers in the pure Gospel of Christ. Other bodies, it is true, have come in for a portion of opprobrium; but Unitarians have been made to drink the full cup of the Christian world's indignation. Under the term Arian, or Socinian, or New Light, or Deniers of the Lord that bought them, they have been thought and spoken of by the multitude, as comprising in their characters the errors of the Sadducees of old, with those of the Deists of the present day. Any one of these terms excites, in the minds of the multitude, images of fear, aversion, and horror. Whatever is perverse in mind, or proud in heart—all wilful blindness (if there be such a thing), and all reckless indifference to Scripture,

is implied in the ill-understood and abusive term Socinianism.

Against that name, we Unitarian Christians appeal to the tribunal of public opinion. We do so, because, whatever the term may have implied originally, it is now a term of reproach. It has been greatly and shamefully perverted—age after age made to gather round it offensive and opprobrious notions. Its original meaning, the heads of parties have caused it to lose, and to take another made gradually by themselves, in order to discredit sentiments which they found it difficult to refute. We, therefore, disclaim the name. We know that we deserve it not, and we are the best judges of what our opinions and feelings are. We disown it, as an honest man would the designation rogue. That regard to character, which exists the strongest in the purest bosoms, induces us to disown it. It does not describe—it blackens and vituperates us; it is a caricature, not a portrait. We therefore reject it. And where is the honest man, that would, after this explicit disclaimer, venture to fix it on us? Will the public allow any one so to do? Would they allow Britons to be stigmatised as cowards—or the ministers of Christ, as wolves in sheep's clothing? Would they not teach the presumptuous detractor, in these instances, a severe and bitter lesson? Why, then, should they be less tender of our rights? Why should they—nay, will they —allow our motives to be traduced, our system to be travestied, and our character to be blackened?

We disown the term Socinian, from a regard to what we owe to truth. The sentiments which we hold, we have drawn, by diligent inquiry, from the holy Scriptures. Sustained diligence and humble prayer, used in the research, warrant us in believing, that we are not seriously wrong. We have, therefore, a duty to perform. A woe is upon us, if we spread not the Gospel; and to spread it, we must see that our sentiments and reasonings are fairly and fully appreciated. But this they cannot be, whilst obloquy attaches to the name by which we are known of men. We therefore disown the name Socinian. We are bound so to do; otherwise we impede, by negligence, the progress of what is to us truth, and what we believe is the truth of the Gospel. Further; the obloquy of the name Socinian attaches not merely to our sentiments, but to our principles also. And the most cherished of these,

are, unlimited free inquiry, unrestricted religious liberty, and deference for the Scriptures exclusively. If these principles direct us not in the right way to truth, sure we are, that truth will never be possessed of man. So that, the name we disown, tends to check the prevalence of the very means by which we and others, if in error, may be liberated therefrom. Yes; the cry of Socinianism, is a cry against free inquiry—a cry against religious liberty—a cry against the authority of Scripture; and therefore we disown the name. We disown it, because convinced that its prevalence must, by impeding the progress of sound principles, not only diminish our own comfort and welfare, but retard the coming of human happiness, and perpetuate the reign of ignorance, bigotry, and oppression.

It is no little curious, and may serve to show the spirit of those who oppose us, that misnomers of the most opposite meaning are applied to Unitarians. Now we are termed Socinians, that is, taking the proper meaning of the word, worshippers of Christ—and now Deists, that is, deniers of Christ. How those who deny Christ, can be said at the same time to worship him, requires for its explanation as much ingenuity, as the alleged junction in his person of the Divine and human qualities. Both cases are, in fact, inexplicable; and a rightly disposed mind, observing the spirit which led to the giving of names so entirely incompatible, will be prompt to conclude, that neither the one nor the other correctly describes our faith, our principles, or our practice.

If our readers are desirous of seeing other considerations on this subject, they are referred to a small pamphlet lately published, by an excellent and useful Unitarian minister.* Those who think not with us, we invite to peruse its pages, that they may be led to act justly towards their fellow Christians; and those who are of us, we invite to circulate it, especially in orthodox circles. The points insisted on by the writer, are briefly the following:—

The Unitarian maintains, that religious worship is due only to the "God and Father of our Lord Jesus Christ." He adheres to the plain and literal meaning of such passages of Scripture as the following:

* Unitarians not Socinians: by the Rev. E. Kell. Price 2*d*. Hunter, London.

"Thou shalt worship the Lord thy God, and him only shalt thou serve."—Matt. iv. 10.

"Hear, O Israel, the Lord our God is one Lord."—Deut. vi. 4. Mark xii. 29.

"The true worshippers shall worship *the Father*."—John iv. 23.

A Socinian, on the contrary, in addition to the worship of the supreme God, pays religious adoration to Jesus Christ.

In the lifetime of Socinus, so great was the acknowledged difference, that Socinus caused an eminent Unitarian to be imprisoned, on account of his being a Unitarian, and was afterwards rejected from the communion of the Unitarian churches.

The Unitarian acknowledges no head or master but Christ; how, then, can he be a follower of Socinus, and how can he adopt his name?

The Unitarian is emphatically the friend of religious liberty; but Socinus was a persecutor.

We iterate our appeal to the justice of the community. All we ask, is, in the language of Job—"Let me be weighed in an even balance, that God may know [and man acknowledge] mine integrity." And to Unitarians we say, in the emphatic language of Peter, "But, and if ye suffer for righteousness' sake, happy are ye; and be not afraid of their terror, neither be troubled, but *sanctify the Lord God in your hearts;* and be always ready to give an answer to every one that asketh you a reason of the hope that is in you, with meekness and fear—having a good conscience, that whereas they speak evil of you as of evil-doers, they may be ashamed that falsely accuse your good conversation in Christ." G. C. S.

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*Extracts from a Memoir [by himself] of the late Rev. James Scott of Cradley.**

[Among the "Miscellaneous Papers" of Mr. Scott, the following memorandum was found:

"I have thoughts (*Deo volente*) when time and leisure

* Sermons and Occasional Services. By the late Rev. James Scott; with a Memoir of the Author's life, written by himself. Stourbridge; Printed and Sold by Heming. Sold in London by Baldwin, &c. 1829. 8vo. 272. pp.

permit, to transcribe and correct about twelve select sermons, and a few religious services, with a view to be printed all in one volume, and a copy of the book to be given to every family belonging to the societies of Stourbridge, Cradley, and the Lye Waste."

So intent was this highly valuable man on doing good, and for this purpose, on leaving a permanent memorial of his earnest, affectionate desire of the improvement, and the best interests of the members of the Societies with whom he was connected as a minister!

In conformity with the design which Mr. Scott had signified, and in part executed, the Editor of the volume before me, has distributed copies of the "Sermons and Occasional Services;" prefixing to them a "Memoir," which possesses the advantage of having been drawn up by the author himself, and from which I shall transcribe a few passages, for the gratification and benefit of the readers of the *Christian Pioneer*.—N.]

Recollections of an academical life.—"On the 28th of August, 1784, J. S. went to the Academy at Daventry, over which the Rev. Thomas Belsham presided, as theological tutor, with reputation and success.

"The mathematical and classical departments were filled by the Rev. William Broadbent, who, in 1790, settled as pastor of the congregation at Warrington, and the Rev. Eliezer Cogan, who afterwards exercised his ministry at Cheshunt; both of whom were men of great respectability.

"Dr. Doddridge's lectures were read in this seminary, to which Mr. Belsham made considerable additions, and composed a new series upon biblical criticism, and controverted points of theology.

"His method of treating upon these subjects was fair and excellent. His plan was, to cite, in their proper order, all the passages of Scripture that related to the subject under consideration, and to introduce the most valuable criticisms of learned men of different religious sentiments, upon each passage. Thus, great care was taken to investigate the genuine meaning of Scripture, the different opinions of the most eminent commentators were known, and no bias was left upon the mind of the student, in favour of any particular system, but he was led to form his own judgment, by a careful examination

of the evidence and arguments which were placed before him.

"A firm and temperate discipline regulated the seminary, and the time was usefully occupied and agreeably diversified by the various pursuits of religion and literature, and the intercourses of society.

"The number of students, during this period, usually exceeded forty, of whom about thirty were preparing for the Christian ministry. Great and valuable were the advantages and privileges which the subject of this memoir enjoyed, during the period alluded to, in the instructions of able preceptors, in connection with a large and well selected library, in the conversation and correspondence of excellent friends, and in sitting under the ministry of a Carpenter, Scholefield, and Belsham, who were excellent men, and very instructive and useful preachers. Some of his fellow-students were also deserving young men, and in some instances, a mutual friendship was contracted, and subsisted without interruption until the death of one of the parties" (p. 5, 6).

Devout gratitude for the preservation of life.—"In the spring of 1794, an incident befell the writer of this narrative, which deserves to be recollected and recorded, with the most lively gratitude.

"Having occasion to go to Dudley, he left the turnpike road to walk along the foot-path adjoining the wall which forms the northern boundary of the Salt Well coppice. Before he had proceeded far, in order to avoid the miry slough, he climbed over the wall, and descending suddenly into the plantation, he instantly found himself upon the edge of an open pit, which had not been worked for many years.

"Another step would have precipitated him into that dreadful abyss: had this been the case, considering the sequestered situation of the spot, and the number of open pits in the same direction, according to all human probability, he would not have been discovered or heard of again, until the day of the resurrection" (p. 10).

Conscience impressed by a warning from the pulpit.—"It may not be improper to record a remarkable incident providentially connected with this lecture [at the Lye-Waste], and which took place soon after the chapel was opened.

"On Sunday, April 20, 1806, a discourse had been

delivered, from Ezekiel xxxiii. 11: 'Turn ye, turn ye, from your evil ways, for why will ye die, O house of Israel?'

"In this discourse, the fatal consequences of an evil conduct were pointed out, and some particular instances were enumerated, in which sins, though committed in secret, were afterwards brought to light by some unexpected means, and at a time altogether unlooked for, and followed by exemplary punishment, even in the present life.

"Early the next morning, a person came to the parsonage at Cradley, earnestly desiring to speak to the minister, and being introduced, he inquired with eagerness, who had given him information concerning his character and conduct? He replied, no one, and assured him that he was an entire stranger to him, and that he did not recollect that he had ever seen him before.

"The person evidently manifested great distress and perturbation of mind. Being repeatedly encouraged freely to state his case, at length, after some hesitation, he related the following circumstances: about five years previous to this period, he had resided for some time in the house of a person of respectable character, in the village of the Lye Waste, who kept a small retail shop.

"The mistress of the house being one morning hastily called to visit an afflicted neighbour, left a bank-note of five pounds upon the table, with which she intended to have purchased some articles in the market. This note he secreted, and applied to his own use.

"Though much inquiry was made at the time, he himself almost escaped suspicion, being considered as an honest man. The consciousness and recollection of his guilt, however, preyed upon his spirits, and occasioned not only deep regret and anxious fear, but also inspired him with penitential sorrow.

"What he had heard on the preceding evening, induced him to believe that it had been disclosed, though by what means he could not devise: his agitated mind would not admit of any repose during the night; and he was now come to ask for advice, and to inquire, in more than one sense, what he must do to be saved?

"He was earnestly exhorted, first, to seek for the pardoning mercy of God, through a Redeemer, to repent and walk in newness of life; and, judging by our Saviour's rule, 'by their fruits ye shall know them,'—there is reason to believe that his repentance was genuine.

"He was next advised to make a full reparation for the injury which he had done, which he willingly consented to perform, as soon as circumstances would permit.

"At the close of the interview, a promise of any assistance that could be rendered, was cheerfully proffered, and gladly accepted.

"Discretion, caution, and delicacy, were evidently necessary in negotiating with the aggrieved party.

"The business, however, was amicably adjusted, through the interposition of his confidential adviser: by unwearied industry, and great exertions, full restitution was made in the course of a few months, and all the parties concerned were satisfied, whose names, for obvious reasons, are concealed.

"It is, however, highly gratifying to add, that the individual alluded to, from the date of this incident, became a constant attendant upon public worship, and a respectable character" (p. 13, 14).

(To be Continued.)

REVIEW.

"*Sermons, accompanied by suitable Prayers, designed to be used in Families. Second Edition. Edited by the Rev. J. R. Beard.*" 492 *p.* 8*vo. London, R. Hunter.*

When we consider how much of human happiness lies within the family circle, we hail with delight every effort that is made to recommend and assist domestic devotion. It will not be disputed, we presume, by any one that is experimentally acquainted with religion, that, among the various blessings which it bestows, those are not the least which relate to a man's own household. Here his earliest and fondest attachments centre—here his first duties begin—and here it is that he finds some of the principal sources of his comforts and enjoyments. No pleasures can be so pure, so holy, and so permanent, as those which arise from the possession of a religious, and consequently happy home. They give to life its sweetest charm, and enable us to bear up under all the burthen of its woes. How anxious, then, ought the heads of families to be in the cultivating of religion in its domestic relations—in the communication of its truths and its spirit to the minds

and hearts of their offspring. Happy would it be, were every Christian parent thus to discharge his duty; then would be carried the rich and saving benefits of the gospel to every habitation, and to every heart.

We have great pleasure in recommending the volume of sermons, whose title we have placed at the head of this Article, to all who are entrusted with the care of a family. It is, we believe, eminently calculated to meet those religious wants which every Christian parent must, more or less, feel in the discharge of his parental duties. The volume is worth possessing, merely as a literary production. This, however, we by no means regard as its chief recommendation. It is eminently calculated to develope the social affections, and to improve the heart. It consists of no less than thirty-one sermons, from the pens of seventeen different authors, all of whom, except one, are living, and well known to the public by their literary and theological acquirements, and the important stations they fill as dissenting ministers. Each discourse is, in this second edition, accompanied by a short, but appropriate prayer, from the pen of its respective author. Though the volume is the production of dissenters, and of Unitarians (and it reflects honour on the body from which it emanates), yet we are glad to find that its contributors, from beginning to end, keep clear of controversial and speculative divinity, and have furnished the conscientious Christian, whether churchman or dissenter, with a most valuable mass of religious practical instruction.

We proceed to lay before our readers, a few specimens of this very useful work. The task of selecting is rather a difficult one, especially as our limits compel us to be brief.

The subject of the first discourse, "*Family Worship,*" forms an appropriate opening to the volume, and is a true presage of what the reader may expect to come. We have always regarded the observance of family prayer as productive of the most beneficial consequences, and that in no case can it be neglected without serious detriment. The perusal of this discourse has strengthened this conviction, and, if we may be allowed to say it, quickened our piety. The subject is treated with ability, and with that pathos and earnestness becoming an ambassador of Christ. We could wish that all those families (and we fear they are numerous) that are living in neglect of

family worship, would give this discourse a serious reading. "It is family prayer," says our author, "that we are now recommending, to the Founder of families. If, then, the Divine Being has constituted you in a peculiar relation, does he not bear to you a peculiar character? If you are a family, he is the God of the family; and in such a character he ought to be worshipped. For in this relation have you no mercies for which to be grateful? Is it worthy of no commemoration, that the common Parent who placeth the solitary in families, has created for you the endearing relations you sustain—has made your bosoms susceptible of the most pleasurable emotions—has given you those to whom your souls are knit in the firmest bonds—that he who feeds the young ravens when they cry, has also fed the objects of your tenderest regards? Have not his mercies been renewed every morning, and repeated every evening, and should they not call forth the morning song, and the evening supplication? Have your children been visited with sickness, and were you filled with apprehensions for their health, their usefulness, or their lives, and has God appeared to raise them up and restore them to your ardent wishes? Surely here is ground for pious thanksgiving. Shall the family circle rejoice in their return, and not rejoice in God? Shall the afflicted overflow with affection to those who watched over their couch, assuaged their pains, and cheered their hearts, and banished their disease? And shall they forget the kind hand which originated and succeeded the efforts by which they have been enabled to rejoice in their existence? Some of you, perhaps, have known earthly benefactors. You have been reduced to necessity; you have been afflicted with bodily pain, or mental anguish; the light of your earthly hope has been almost extinguished; and some kind hand has ministered to your wants, and raised you from the bed of languishing: tell me, have you not felt the bursting heart, and the moistened eye of gratitude? My friends, to all of us, day by day, such a benefactor is God. And in that sickness, and that poverty, it was he that, through human means, healed you, and blessed you with life and vigour, and the means of enjoying them. Oh, how can the poor man banish God from his house! The rich have gods many, and lords many, in their riches, and many objects of pursuit, and many of interest. But the poor have but one God, one

hope, one solace; as the birds of the air, who neither treasure up nor gather into barns, they are fed immediately by the very hand of God. Strange, indeed, if they forget that hand; strange, if they renounce that single hope, that single solace."

After speaking of the principle of imitation in children, and the strong influence of parental example, our author proceeds—"If you are only religious when in the house of prayer, or before the eye of the world, your children will not fail to infer, that you are but little impressed with the importance of religion, and, perhaps, that you only cultivate its society to preserve appearances. But once bring religion home—give it a welcome reception, and a permanent reception in your houses, and then they will be assured that you regard it as a friend of inestimable value. And that which they see you love, they will learn to love. But, be assured, that though you may enjoin most strictly on them the necessity of familiar intercourse with God, they will neglect him, if they see you disregard his institutions. Your example will nullify your precept; your daily conduct will avail more than your occasional advice—than advice which, by neglect, you prove to them, you do not yourselves consider worth following." p. 13, 14.

We must make room for the following passage, which so pathetically appeals to the finest feelings of the human heart. "One effect will most certainly result from family devotion—the improvement of the filial affections; and this improvement will increase the power of religion on the youthful mind. Can a child, think you, hear his father pray for him, and not feel his heart warm?—pray with that fervency, and with those tones, which only a father's heart can know, and only a father's tongue can utter—pray to the great Parent of all, to smile upon his offspring, and bless him: to pour down upon him the riches of his benignity, in temporal and spiritual mercies; to guard him from the snares and evils of sin, and keep him pure and happy—pray, that when his parental eye is closed in death, God would watch over the orphan and the widow, and bring them all together again under happier circumstances—and not feel his bosom glow with fervent love to so kind, so tender a parent? And love to the parent, would gently lead the child to love his parent's God; to reverence the book from which his father draws his hopes; to be kindly disposed towards those for whom

his father prays; and to welcome the admonitions which, with parental solicitude, his father gives." p. 14.

The concluding paragraph of this very useful discourse we are tempted to give entire, and we most earnestly request all Christian parents to bring the matter it contains home to their hearts.

"In behalf of your children I plead,—their welfare and happiness will be greatly enhanced by family devotion. In behalf of yourselves I plead,—your comfort lies in the affection and well-being of your offspring; and both, through the blessing of God, may be secured by domestic piety. In behalf of your domestics I plead,—of them, some may be ignorant of the way of peace; how grateful a reflection to your minds, that you led them to their Saviour and their God! Others may have enjoyed the unspeakable blessing of a religious education; what a fearful responsibility would you incur, should they lose their early and pious dispositions under your roof, and through your neglect! Bring the matter, I beseech you, before God. In prayer seek his direction: let your decision be in agreement with your convictions. Under a full sense of the importance of family prayer—such a sense as, I cannot but think, the arguments in favour of it will create in a teachable mind—difficulties and impediments will be made to yield, and the duty be performed with constancy and pleasure." p. 19.

"The mutual support and comfort of virtuous kindred," forms the subject of another profitable discourse. It will well repay the attentive and prayerful perusal of the most advanced Christian. It is difficult to select, when the manner of treating the subject scarcely admits of choice. We give, however, the following passage, as worthy of being engraven on the heart of every member of a family.

"Fortunate is he, who, when tempted, in a weary and dissatisfied moment, to give up the pursuits of virtue, sees immediately, in the vision of his better thoughts, the grey hairs of an affectionate and respected parent, as yet without cause to bend them down in sorrow for his child—the faces of a virtuous and happy family, that have not yet been darkened by the blush of shame for an unworthy brother—a numerous company of relatives and friends, who have not yet held back their hands and turned aside their looks, from a disgraced and discarded associate. No doubt, religious considerations alone ought to be, and are,

sufficient to withstand the power of temptation. But when, as may happen in minds which are far from rejecting them, the attention given to them is imperfect, or when their influence is weakened by the strength of opposing passions, their place may be supplied, or their dictates seconded, with happy effect, by thoughts of a more human origin—thoughts that will take their stand by our affections, and plead the cause of heaven in the language of earth—thoughts of the reproaches which we shall read, if we do not hear them, in the altered countenance of friends—thoughts of the anguish, which will wring the manly bosom of a father, of tears which will long be shed in secret by a mother, or a sister,—if the friend, if the brother, if the child, should dash down the hope built on him, into shameful ruin." p. 100.

(To be Continued.)

THE CHRISTIAN PIONEER.

GLASGOW, *April* 1, 1830.

Presbyterian Persecution.—IN our Number for February, p. 219, 220, we gave a short account of the meeting of "the Remonstrant Presbytery of Bangor" at Greyabbey on the 12th January. That meeting was held, in consequence of a request from the minister, session, and committee of the congregation. It was deemed necessary, from the conduct of a few individuals, who, instigated or encouraged by the following "Advice to Presbyterian Congregations," given by "The Orthodox Presbyterian" Magazine, No. iv. p. 138, appeared determined to oust the minister, and those who adhered to him, from their meeting-house: "No matter how small the number of the orthodox, let them apply to a Presbytery for preaching. 'Fear not, little flock, it is your Father's good will to give you the kingdom,' Luke xii. 32. Let them, under advice of Presbytery, claim the use of their meeting-house for preaching. Let them consider themselves as the original and endowed congregation; and by preserving their congregational form continue to assert all their congregational rights." At the meeting on the 12th January, some members of the Synodical Presbytery of Bangor were also present; they attempted to interfere in the pro-

ceedings, and one of the dissentient members of the society, openly stated, in order to sway the minds of the people against the Remonstrants, that the landlord had promised to him, "that the meeting-house should be given to any number, however small, that would adhere to the Synod." No rent had been demanded or paid for the meeting-house for eighty years. This threat and that interference, however, had no effect. The people almost unanimously voted with their minister and the Remonstrants.

Foiled in their efforts, the members of the Synodical Presbytery retired to an inn—were there joined by the malcontents—drew up a memorial to themselves—ordered it to be carried about privately for signature—arranged its subsequent presentation to themselves, and appointed to meet again at Greyabbey, for this and ulterior measures, on the 27th. On the 24th January, the Rev. H. Montgomery preached at Greyabbey—called upon the people to maintain their integrity, and to ratify their resolution of adherence to the Remonstrants, passed upon the 12th, by signing it. Immediately 150 seat-holders attached their names, and at the close of two days afterwards, the numbers had increased to 260. In the mean time, the orthodox party were not inactive; the most disgraceful arts were practised to obtain signatures—one name, at least, was forged; many signed papers without any heading—one person thought she was signing *for* Mr. Watson the minister, instead of *against* him; and after all, though aided by the terror of the landlord's displeasure, William Montgomery of Rosemount, who is proprietor of nearly three-fourths of the parish, 97 signatures were the whole that could be mustered. This precious document, however, was presented to the Synodical Presbytery on the 27th, and on it they acted. At first, they met in the inn; then, the doors of the meeting-house having been forced open the night before, by some individuals acting on "The Orthodox Presbyterian" "Advice," they sanctioned the outrage, by adjourning to the place of worship. Here they preached and prayed; but "conscience doth make cowards of us all"—and, fearing the illegality of their actions, after they had been committed, they shifted their position once more, and assembled on the green. Here they resolved, that preaching should be supplied to those who adhered to the Synod; and a proposition was made, to request the landlord to secure the house to their party,

but it was not *then* adopted. A police constable accompanied one of the minority of the congregation, and a padlock was put upon the door. Certain of the members of Presbytery remained, and when those who had opposed the application to the landlord had retired, drew up a letter to him, giving him thanks "in the name of the Presbytery of Bangor," and in their own, requesting him to secure the meeting-house to "the orthodox members of the congregation." That letter was signed by H. Cooke [he belongs neither to the congregation nor the Presbytery], James Morgan, James Templeton, George Bellis, Alexander Henderson, John Macauley.

In consequence of this letter, and of other "leprous distilment" which had been poured into the landlord's ear, a Notice appeared on the wall of the meeting-house on 30th January, guarded by two police officers. It was signed by William Montgomery, who is likewise an Episcopalian and a magistrate; and stated, that having "accepted the surrender of the meeting-house," he called on the contending parties to show, by their "discipline and faith," to whom it of right belonged. He excludes Mr. Watson from preaching, as that would "prejudge the case," but allows some of the individuals who signed "the request of the Presbytery of Bangor," to officiate; specifying, however, "that they shall abstain from all controverted points of doctrine," and preach "Christian charity and brotherly love!" Another notice announced the Rev. J. Macauley of Donaghadee, as the preacher for the 31st January.

On that day, Mr. Watson, who has officiated at Greyabbey for thirty years, went as usual to his place of worship. He found six policemen at the door. He retired to consult with the members of his congregation, and they, being of opinion that it was unsafe to expose himself to an armed police, who were acting under the command of a magistrate, advised him not to persist. He complied with their advice, and retired to his session-house. This house is very small, and unable to contain the people who were assembled. He proceeded with the services of the day. Those of his flock who were unable to find admittance into the house, crowded round the door; and, cold and inclement as it was, exposed their bare heads to the driving snow, whilst they were thus engaged in devoutly worshipping their God. Whilst thus

engaged, the Presbyterian minister, who had obtained the "approbation and permission" of the Episcopalian proprietor, occupied the meeting-house.

On the 6th of February, Mr. Watson gave notice to Mr. Montgomery, to restore his right to preach in his meeting-house, which was refused. Next day, being Sunday, he proceeded to his house of worship. On his arrival, he perceived a party of seven police constables, planted to guard the house. He then turned to his session-house, and there the following notice, fixed up before him, met his eye:—

"CAUTION.

"The Police are ordered to call upon all persons assembled in the neighbourhood of the Meeting-house, to disperse; and the people are hereby warned, that should they disobey such order, to disperse therefrom, proclamation, under the Riot Act, shall immediately be made, whereby any person so assembled whatsoever, or even conducting themselves in the most peaceable and quiet manner, are rendered liable to all the pains and penalties that are enforced against rioters and disturbers of the peace.

"Sunday, 7th Feb. 1830. WM. MONTGOMERY."

The police then ordered Mr. Watson to go home. He declined doing so; and a sergeant of police, getting upon an eminence, read the Riot Act! Mr. Watson advanced with the Holy Bible in his hand; on his attempting to enter, two soldiers prevented him, with their crossed guns and bayonets! With a spirit which does him immortal honour, he pushed his arm between their weapons, and persisted in his purpose. They thrust him back, and threatened, if he would not retire, they would handcuff him; and one of them actually took off his glove, for the purpose of putting the threat into execution! In the mean time, Mr. Montgomery made his appearance. The minister followed him, expecting that he was about to be protected from an armed guard, by the interference of the magistrate. But no such thing. The magistrate put his back to the door, and, turning round to Mr. Watson, said, "You are an old man! you are a wretched old man! Are you not ashamed of yourself in acting as you are doing?" "No," said Mr. Watson, "I am not, but *you* should be ashamed." What was the consequence of this? The order was immediately given to "*seize that man!*" Mr. Watson's son, who had accompanied his distressed father, was at some distance with a slip of paper in his hand, noting down the circumstances

that were occurring. The magistrate rushed towards him, wrested the paper and pencil out of his hands, and carried them off. He then ordered the minister to be seized. He was seized accordingly, and after his arrest the Rev. A. Henderson preached. Previously to giving rest to his eyelids that night, Mr. Henderson addressed a letter to the magistrate and landlord, expressing thanks "in my own name, and that of the Presbytery of Bangor," as also his "acknowledgment for your well-timed interference to-day, for the preservation of good order."

On the 13th February, the Remonstrant Presbytery of Bangor held a public meeting in Belfast. The Revds. Henry Montgomery, F. Blakely, and others, addressed the Assembly, and the following resolutions were unanimously passed:—"That, as it is the inalienable right of every Christian to worship God according to the dictates of his own conscience, without penalty or privation inflicted by his fellow man, we shall strenuously exert ourselves, by all legal means, to secure this inestimable privilege to our unfortunate, suffering brother, the Rev. John Watson, and the congregation of Greyabbey." "That we exhort them to be of 'good cheer,' to maintain their Christian integrity with the intrepid spirit of their Presbyterian ancestors, and to put away that 'fear of man which bringeth a snare;'" and a Committee was appointed to carry the resolutions into effect.

Notwithstanding the treatment he had experienced on the preceding Sabbaths, Mr. Watson, on the 14th February, proceeded to Greyabbey. But when distant nearly two miles from it, he was arrested by five armed police, on the authority of a magistrate's warrant, dated two days previously, and that magistrate, William Montgomery. The document is a curiosity,—"County of Down, to wit! Whereas the Rev. John Watson of Ballyboly stands charged, upon oath, with rioting and inciting to riot, at Greyabbey, in the said County, on Sunday the 7th day of February inst. and also with obstructing the constables of police, in the execution of their duty, and opposing them, These are therefore in his Majesty's name," &c. &c. for we have no room for more of this mockery of law and justice. Whilst two of the police went to Greyabbey to announce the capture, the other three carried Mr. Watson a prisoner to his own home. Here, in the midst of his family, and by the permission of his guards, he read a portion of the

Scripture, and conducted the devotions of his household. At length, the other constables came in, having been detained at Greyabbey, till Mr. Montgomery came forth from hearing the Rev. James Morgan preach. The warrant had said, Mr. Watson was to be taken "before the next nearest of his Majesty's Justices of Peace!" He was conducted by the police to N. D. Crommelin, Esq. He not being at home, he had to wait in the stable-yard and kitchen till his arrival. On appearing before him, he asked Mr. Watson, if he were come to give bail? "No," was the answer, "I am not, I have done no wrong, I have committed no offence, for I will not admit that it is a crime to enter my own Meeting-house to worship my Creator." This magistrate then declined interfering, and directed the police to take their prisoner to Mr. Montgomery. It was now dark, but to Rosemount he was conducted. "Mr. Montgomery was at dinner, and would be seen when he had finished," was the message which greeted Mr. Watson on his arrival. At the door he stood, till Mr. Montgomery chose to come out. "Are you ready to give bail?" was the inquiry. "No, I have done no wrong," was the reply. "Will you promise to attend the Sessions on Tuesday?" "No." "Well, then, you may go home now, as it is late, but if you don't attend, the business will be proceeded on in your absence." "Very well, you may deal with me as you think proper." And after having been eight hours a prisoner, the aged minister of Jesus was allowed to go home to his afflicted family.

By this time, public attention was roused to this extraordinary business, and public reprobation had been strongly expressed, and that not alone in the immediate district. Whether this operated or not, on the mind of the magistrate, certain it is, that on the 16th February, at the Sessions held at Greyabbey, Mr. Montgomery and Mr. Echlin on the bench, though Mr. Watson was tried for a riot, and though no defence was made—yet he was nevertheless discharged! On the same day, Mr. Montgomery issued a notice, averring, that as Mr. Watson had disavowed Arianism, and was "a subscriber to the Westminster Confession [this is asserted not to be fact], "the dissensions which have too long existed in the Presbyterian congregation, are in a course of amicable arrangement, to the discomfiture of the turbulent and ill-disposed, of which I am sorry to say, there are some few, who, however, being

well known and watched, should they not discontinue their factious cabals, will, they may rest assured, feel the power of the law!"

A policeman was sent on Saturday, 20th February, to remove the lock, which had been put on the house, and leave the door open for Mr. Watson and his people, to put on another lock for themselves. Notwithstanding this, however, some of Mr. Watson's opponents, of the Synodical party, put on a lock, determining to retain possession. Mr. Watson, coming to the house, and finding it still closed against him, applied to Mr. Montgomery, to ascertain whether such a step had been taken with his concurrence? Mr. Montgomery replied that it had not; and, besides, sent such a message to the person who had been concerned in putting on the second lock, as very soon caused its removal. Possession of the house was thus restored to Mr. Watson, and he preached on Sabbath, Feb. 21, in the place where he had, for some Sundays previously, been excluded by an armed guard.

The Synodical Presbytery of Bangor, determined, we suppose, not to be outdone in inconsistency, had a meeting in Belfast on 26th February; and then and there did the very individuals who went to Greyabbey on 12th January to oppose the Remonstrants—who drew up the memorial to themselves—who sent the nocturnal letter to the landlord, and to whose request he acceded—who preached in Mr. Watson's meeting-house, knowing he had been warned away, and seized by the police, and arrested for rioting and inciting to riot—who thanked the magistrate for his "well-timed interference"—and who even, on the 18th February, in Mr. Morgan's letter in the public papers, declared, as to Mr. Watson's arrest, "It does not belong to us, either to condemn or excuse it, for we are in no way concerned in it,"—these very persons, now called the treatment Mr. Watson had met with, "savage and unchristian," and, on the motion of the Rev. James Morgan, voted, "That as a Presbytery, and as individuals, we disclaim having at any time excited discord among the people. We disavow any participation whatever in the arrest of Mr. Watson, and we express our abhorrence of the treatment he received." Kind souls! Well might the Rev. H. Montgomery say, in his letter to Mr. Morgan, "Truly, this is amazing!—and you, and your four coadjutors, looked in each other's faces, and gravely passed

this resolution! What! after all your letters and consultations, and preachings, and speechings, and pamphlets, and meetings, and memorials, and occupying the meeting-house by force of arms, until the whole country was in a flame—you, 'as a Presbytery, and as individuals, disclaim having at any time excited discord!' Had you not done enough, without this fell swoop at the remnant of your reputation?"

This 26th February was a day of marvellous conversions; for, at the same time, the landlord writes, that he is "about to have the sometime promised lease of this meeting-house drawn up, to be granted in trust for the congregation of the *Remonstrant* Presbytery of Bangor"—and he also affirms, that were he a Presbyterian, he "should most assuredly be a zealous Remonstrant." He attributes his conduct "to the deceits that have been practised upon" him; and has, subsequently, offered to make every proper reparation to Mr. Watson, with regard to legal expenses, and the injury done to his feelings.

Comments upon such a case as this, would be superfluous. Various letters have since appeared in the Northern Whig, on this matter. From its columns we have drawn our narrative; which, as far as we can judge, embodies the main facts of an occurrence, which, whilst it confirms our impression of the necessary uncharitableness and vindictiveness of reputed orthodoxy, occasions additional gratitude to the Father of mercies, that we have escaped its thraldom, and are not amenable to its tribunal.

Temperance Societies.—We rejoice to say, that "The Temperance Society of Glasgow and the West of Scotland," is proceeding with good prospect of success in its righteous undertaking. Its object is to stay that fearful abuse of ardent spirits which is corrupting and demoralizing this country, and spreading vice and misery among its inhabitants. One means of effecting this purpose, is, by the distribution of tracts, pointing out the pernicious and desolating effects of which this prevalent practice is productive. Many thousand copies have already been distributed, good results have, in many instances, been produced by these labours, nor can we doubt that more extensive benefits will be the consequence, when the evil is better perceived and understood. Another means of preventing the vice of drunkenness, is, by the members of the

Society relinquishing the custom of giving ardent spirits to those they may employ, or who may be sent to them on messages, &c. And also by their own example, in not using spirits, except when ordered by their medical adviser. The evil, we fear, is spreading into England, where instead of beer, the natural drink of an Englishman, as our friends in Kent would say, the consumption of ardent spirits is rapidly on the increase. But in Scotland, the practice is uprooting all the once-celebrated moral and religious habits and feelings of the people, and is one chief cause of the commission of crime, and that poverty and abjectness now unhappily so common. If it be true that every twentieth house in Lanarkshire, and every fifteenth in that of Dumbarton, is licensed for the sale of spirits, it is surely high time that earnest and indefatigable efforts be made to check the pestilence which rageth among the people. The Rev. Professor Edgar of Belfast, and the Rev. A. G. Frazer of New-York, have been in this City, preaching before the Society, and attending on its public meetings. The services and the meetings were crowded, and we trust much benefit will accrue from the united and zealous efforts of these individuals and of the Society.

The beneficial effects of its institution, have not been confined to Glasgow. In several other places, associations of a similar kind have been formed, and several interesting facts have been communicated to us, which prove their propriety and show their value. Much have we been pleased with the particulars of a lecture delivered at Dundee by a common Carter, to an audience of nearly four hundred of many of its leading inhabitants.

For an hour and a half, and without the use of notes, the Carter rivetted the attention of his audience. He began with evident trepidation, saying he did not expect to have the honour of addressing so respectable an assembly; that he saw around him many who were well able to teach him, and therefore he entered on his important subject with the more diffidence. He showed that ardent spirits are originally unpleasant to the taste, as is manifest from the actions of the child or the Indian, when they are first presented to either; that they are injurious to the human body, the mind and the character; hurtful to society, as well as to families and individuals; ruinous to the well-being of the nation, and subversive of the princi-

ples and feelings of religion. There were seven or eight avenues by which the monster drunkenness entered into a man's habits, and though countless were the instances in which they led to misery the most lamentable, and crime the most revolting, they invariably commenced in "moderation." He pointed out the absurd customs of giving drams to workmen, servants, and porters, the drinking healths and toasts at private meetings, dinner parties, christenings, marriages, and funerals, drinking because the weather is cold, and drinking because it is hot. "Having proved," said he, "that ardent spirits from the effects they have on the human system, are neither more nor less than poison, why talk of drinking in moderation? You might as well talk of putting a moderate quantity of arsenic into your food, or of firing the ships moderately in the harbour, or of bringing a pestilence moderately into the town." He gave some calculations showing how large a sum of money a poor man spends in the course of a few years, who drinks a certain quantity of ardent spirits daily, as also that it would be no loss to the revenue, though the use of ardent spirits were totally abandoned. He drew a most fearful picture of the male and female drunkard, in the different stages of their progress, from plenty and peace to beggary and starvation, from innocence and joy to crime and the scaffold. His description of the deserted home, and the widowed wife, and the abandoned and famishing and diseased offspring, was most touching. He appealed to every friend to humanity, to virtue, to his country, to religion, to come forward and aid the labours of the Society; he called especially on the Ministers, the guardians of religion and morality—"I see several before me" (and his eye kindled as he spoke)—to come forward with the weight of their name, and the influence of their authority, their precept, and their example. "Here are no petty distinctions of sect or of party; the narrow-minded bigot may go hand in hand with the liberal and enlightened Christian." After giving a brief sketch of the origin and progress of Temperance Societies in America and Scotland, and of that especially which had lately been formed in Dundee, and exhorting his hearers to become members, the speaker concluded amid the enthusiastic cheers of his audience.

Such a circumstance as this, does us good. It is at once consolatory and cheering. It says much both for the

individual and for Dundee, that he should deliver, and that such an audience should attend a lecture on this subject, given by an individual who may be seen on the streets of that town every day, walking by his cart, with a broad bonnet on his head, calling out "Coals, coals." We wish this honest and right-hearted man, and all who may be like minded, success in their laudable and benevolent labours. And, whilst we again express our pleasure in the formation of Temperance Societies, we would also notice, as another instance that no good effort is lost, the fact, that it was the first Pastor of the Unitarian Church in this City, who raised his voice against the degrading abuse of ardent spirits, so common in Scotland, at a time when others were either silent, or looked on in indifference at the practice; that the facts he collected and stated, have never been gainsayed; and that no individual could do a greater service, in this respect, to his fellow-creatures, than by placing in their possession the Sermons, published at the request of "the Scotch Unitarian Christian Association," on "the effects of drinking spirituous and other intoxicating liquors," delivered in 1816, by the Rev. James Yates.

The Unitarian Presbyterians of the City of Cork, have presented a Petition to Parliament, against the liability of Dissenters to act as Church Wardens in the Church of England and Ireland. The Roman Catholics are exempted from this obligation by a special Act. The prayer is a rational and consistent one; and the objections to serve as officers to a Church from which they dissent, are powerfully stated. We quote a passage:—

"That your Petitioners being *Unitarian Presbyterians*, have strong conscientious objections against discharging any duties specially appertaining to a Church, from which both in doctrine and discipline they dissent.

"That your Petitioners being of opinion, that every contribution for the support of religion, or of religious institutions, ought to be voluntary; they deem it contrary to the fundamental principles of Christianity, as revealed in the Scriptures, to compel the payment of a tax for these purposes; and, consequently, the Petitioners feel it a serious grievance, to be forced, under a penalty, to inflict an injury on others which they consider a legal wrong against themselves, and a hindrance to religion generally."

These principles constitute some of the main grounds of our dissent from Church Establishments. We think, also, that the words of the Petition are such as nearly all our congregations could consistently employ. But, whether societies, which receive towards their support, a "contribution," be it called Regium Donum, or Parliamentary Grant, can be said to receive only that which is "voluntary," is submitted to their serious consideration. It is, in our judgments, the "payment of a tax," "contrary to the fundamental principles of Christianity," and therefore we protest against its payment. Nor can we look on those societies which receive the money so raised, in any other light, than as forming a portion of a demi-establishment, inconsistent at once with Dissent and Christianity.

At a very numerous meeting of the County of Kent, on the 12th March, an address to the King, praying, among other things, for "an instantaneous reduction" of the Church Establishment, was carried, as also the following resolution:—

"That it is the opinion of this meeting, that amongst the causes of the distress which so generally pervades this county, there is none more powerful than the Tithe System, which, by inflicting a tax of the tenth of the gross produce of the land, is productive of the most injurious consequences to the community at large—to the agriculturists in particular—and to the best interests of religion—to the community, by unavoidably increasing the price of articles of most general and necessary consumption—to the agriculturists, by subjecting them to vexatious restrictions in the cultivation of the land, and depriving them of the ability to compete with the foreign farmer, or to contend against the overwhelming importation of grain, which it is the present policy of this country to encourage—and to religion, by proving a fruitful source of discord between the clergyman and his parishioners, and so destroying that harmony, upon the preservation of which, the success of his spiritual labours mainly depends. This meeting, therefore, considers that the attention of the Legislature can be directed to no purpose more beneficial, than the abolition of this oppressive and impolitic system."

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Unitarian Christians in the Hour of Death.

UNITARIANISM, it has been often said by the Orthodox, is a religion which a man may live, but cannot die by. Common sense would, on the contrary, dictate, that what was the support of life would hardly be the terror of death. However, to give some show of truth to their gratuitous assertion, our opponents have, from time to time, been accustomed to misrepresent or misinterpret the circumstances connected with the dying hour especially of eminent Unitarians. In continuation of this honourable kind of warfare—a warfare which even a precept of the much decried religion of nature, *de mortuis nil nisi bonum*, "of the dead say nothing but what is favourable," would utterly discountenance—in continuation of this honourable mode of opposing obnoxious truths, the Congregational Magazine, a work full of the gall of bitterness against Unitarianism, has, in the Number for January, made insinuations as to the manner in which that exemplary servant of God, that lover of truth, that pure philanthropist, that steadfast and consistent Christian, the Rev. T. Belsham, departed from this world. "Two days of perfect consciousness preceded his dissolution, but it is reported that an ominous silence was maintained upon the opinions of the past and the prospects of the future. If this be true, it well becometh the surviving champions of Unitarianism to explain the melancholy fact." Now, in reply, we are informed, on authority, that "the insinuation is as untrue as the mode of putting it forth is unmanly. For several days before his death, Mr. Belsham had lost the power of distinct articulation; but even in that state, he found means to express, in a way which could not be mistaken, the composure of his mind. During some days previous, he suffered severely, and it was evident that the hand of death was upon him; but then, and so long as the power of speech was allowed him, there was no silence upon 'the opinions of the past,' or 'the prospects of the

future,' but such allusions to both, indicating principles unshaken and hopes undimmed, intermingled with acts of devotion, as became the humble and faithful minister of Christ, when about to render up his account to his Lord."

This is enough to expose the groundlessness of the insinuation made by the Congregational Magazine. What we add, we write not to criminate others—not to return reviling for reviling—but to measure the orthodox by the same rule that they apply to us; thus endeavouring to teach them caution if not candour, and to exhibit, by actual instances, the holy and benign influence of Unitarian Christianity in the dying hour. It so happens, that the very number of the Magazine which contains the disingenuous surmises respecting Mr. Belsham, contains also an obituary notice of Mr. Thring, who died in his eighty-fifth year, of whom it is related,—"a life so holy, consistent, and devoted as his, *needed not the confirmation of a death-bed testimony*, though the dying experience of such a man might have been of the utmost value to those who survive to lament his loss." Very true: a holy life needs not the confirmation of a death-bed testimony. But this, if true of one, is true of all Christians, and of all men. And how indignant would the Calvinist editor become, if we, in this instance, were to debase ourselves by insinuations of "ominous silence."

But a more remarkable fact presents itself in the case of the Rev. W. Roby, an Independent minister of Manchester, whose "tranquillity of spirit," we are told by Mr. M'All, in the funeral sermon, "was for a short time interrupted by *doubt and hesitation of his acceptance*, arising from a deep sense of his own unworthiness and insufficiency." Of the same minister, it is said by Dr. Clunie, "during his illness last year, his mind suffered for a season under great depression, and his *evidence of an interest* in the *salvation* of Christ *was consequently beclouded.* If, in the instant of his death, *little was said*, much was doubtless enjoyed; and such a life, so holy, so useful, so happy, did not need the attestation of even a dying hour, to evince his devotedness to God or his earnestness for heaven." Yes, Calvinists can find out this truth, when a case (which, if occurring among Unitarians, would be represented, to quote language used on a similar occasion by Calvinists themselves, "as pronouncing the damnation of the Socinian creed") presents itself, in

their own connection, overturning their doctrine of the necessity of assurance and rapture in the dying hour. And then, also, they can add with Dr. Clunie, "The excellent remark of the pious Newton is strikingly illustrated here: tell me not how he died, but how he lived." Leaving them to reconcile their own defence of the worthies of their Church, with their charges against those of ours, we proceed to detail a few facts which will show the power of the uncorrupted Gospel in the hour of dissolution.

The last words of Socinus were to this effect: "that not less satiated with life, than with the enmity and calamities he had felt, he was expecting with joyful and undaunted hope, that last moment which would bring with it a release from his trials, and the recompense of his labours." Crellius, like his great exemplar and Lord, Jesus Christ, "discovered in his last moments, firmness of mind, and a soul breathing after divine things." Of Dr. Benson, we are told, there was no inward misgivings, no appearance of any thing wrong within; but all remaining was comfort and hope—calmly, and at leisure, reflecting on the integrity of his heart, and on a life directed to the honour of God and Christ, and to the service of mankind in their best and everlasting interests. "I am in good hands—all will be well," were words he spoke to a friend, just before he closed his public ministry. And but a few hours before he breathed his last, a long and intimate friend perceiving, as he thought, some small remains of hearing and understanding, said to him, "God will be with you; he hath said it, 'I will never leave thee nor forsake thee.'" Upon this, he lifted his hands, and just opened his eyes, as feeling and enjoying what was said, and then closing them, dropped into an easy slumber, and awoke no more.

Mr. Lindsey, at the close of his life, found the great doctrines of the essential love of God to all his creatures, to be the surest and best foundation of his consolation and hope. The New Testament was the last book that he heard read, finding therein, pleasure, gratification, and comfort. The same happy experience was enjoyed by another eminent Unitarian Christian, Mr. Wakefield. In the contemplation of death, he was happily exempted from those gloomy apprehensions, which have embittered the comfort of too many excellent persons, and solaced in the

thought, that death, under the Christian covenant, was a motive, not of grief, but of joy, being the precursor of the reward which is in Christ Jesus. We look with peculiar interest on the 11th chapter of John, as that which engaged the thoughts and consoled the heart of Dr. Priestley, in his last hours. With what earnestness did he also express his conviction, of living again to die no more in another and better world; and what comfort did he derive from the thought, that all his friends would meet him again, and even the wicked be restored to final happiness! Of the Rev. John Abbot of America, his biographer writes: "To a friend who often watched affectionately over him, he spoke frequently—dwelt upon the thought of dying with perfect calmness—expressed, with energy, the satisfaction and peace he derived from the views of religion he had imbibed and preached, and especially from those affectionate and confiding sentiments respecting the essential goodness and the paternity of God, which had always lain at the foundation of his piety and hope. Towards the last, every thing indicated composure of spirit and a quiet waiting to be gone. He listened, when extreme exhaustion would suffer him, to passages from the Bible, and never omitted, till a short time before his death, his private devotions. When the moment of his departure was come, he said, in an audible voice, "Father, into thy hands I commit my spirit;" no other words were heard but the ejaculation, "Blessed Jesus!"

It is a sad thing to feel that we must die, away from our home, in a land of strangers, with no kind friend to ease our pillow or close our eyes. If death, in these circumstances, be contemplated with composure and borne with firmness, the power of faith and trust in God through Christ, must be indeed powerful. So were they in the case of the Rev. S. C. Thacher of Boston, United States. The announcement of his dissolution being near, he received with perfect tranquillity and resignation, and when his last moment came, "he died," said his servant, "*like an angel.*" But examples might be multiplied without end. Look at all those we have adduced—look at Priestley, at Lindsey—look at Dr. Cogan, calmly conversing at his brother's fire-side a few days before his expected decease, on the advantages of death under the system of Divine providence—look at Mr. Cappe, exemplifying, when his days were numbered, the efficacy of those divine precepts of

resignation and fortitude, which he had taught to others, having the consolations and hopes of the Gospel engraven on his heart, contemplating the works of God with holy delight, possessing a mind still, and always composed, serene, and cheerful. Two days before his death, a friend remarked, "What great alterations, Sir, have taken place since last we met." "It is true," he replied, "yet, I assure you, I never was happier in my life." Look, finally, at his venerable widow, whose benevolence embraced all mankind, and strove, to her latest hour, to engage itself in acts of mercy. She knew her hour was at hand—she was attentive to the solemn warnings, but was not the less serene, animated, and cheerful. A few weeks before her death, in her 78th year, she thus wrote in a pious exercise: "The time cannot now be distant when I must render up my account; and my earnest prayer is, that the small remainder of my life may be wholly dedicated to Thee. And now, my God and Father, I would commit the keeping of my soul to Thee."

These, and a cloud of other witnesses all died in faith—not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on earth. G. C. S.

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*Extracts from a Memoir [written by himself] of the late Rev. James Scott, of Cradley.**

(Concluded from page 280.)

Amicable discussions of religious subjects. "During the course of the same year [1806], J. S. published an address to the members of a Christian church, on the nature, design, and obligation of the Lord's Supper, with devotional exercises annexed; which was chiefly intended for the use of those who have no opportunity of perusing a larger treatise upon the subject.

"This small piece, first printed and circulated amongst his friends in 1792, and now somewhat enlarged, gave rise to a friendly epistolary correspondence. Soon after it first appeared, he received a letter from Mr. Joseph Crossfield, a respectable member of the Society of Friends,

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* Sermons and Occasional Services, &c.

who then resided at Stourbridge, and who soon afterwards removed to Hartshill, near Atherstone, intimating that some expressions in the address might be considered as implying a censure on the conduct of the Society to which he belonged, as living in the neglect of an express ordinance of Christ; and this letter was accompanied by an essay upon this subject, by R. Claridge, stating the reasons which induce the members of that Society to decline the use of what they consider as a typical performance.

"J. S. stated in his reply, that he entertained a high respect for the members of the Society allluded to, and doubted not but that the reasons which influenced their conduct, appeared to them satisfactory; and then proceeded to offer some remarks in confirmation of the literal sense and meaning of the passages which refer to the Lord's Supper, and to state the arguments which induced him firmly to believe in the divine authority and perpetual obligation of the institution.

"Some time afterwards, a similar discussion took place on the subject of baptism.

"These discussions, though they produced no alteration in the sentiments of either party, were conducted with candour; and laid a foundation for a mutual lasting friendship, and an occasional interchange of letters and religious tracts."—p. 15, 16.

Reminiscences of an interesting journey. "In the month of August, 1821, J. S. accompanied by two young friends, and by his servant, set out on a tour to Scotland. After passing through the counties of Stafford, Chester, and Lancaster, they were much gratified by visiting Windermere, Grassmere, Derwent Water, and other lakes in Westmoreland and Cumberland, and exploring the highly interesting scenes which present themselves to view.

"Proceeding from Keswick to Penrith, they passed through Carlisle to Longtown, and travelling by Lockerby, through an agreeably diversified, though sometimes dreary country, they arrived at Glasgow at the end of the week.

"The solemn manner in which the Sabbath is observed in Scotland, the simplicity and seriousness with which its public services are conducted, and the numerous attentive congregations, which assemble in the churches, tend to impress the mind of the stranger with pleasing sensations, and useful reflections.

"Mr. Alexander Paterson, then a student in the Uni-

versity, and several of his friends kindly afforded us every facility for inspecting with advantage the public institutions, manufactories, &c. of this opulent and flourishing city; and experiencing the hospitality, and witnessing the habits and manners of respectable families in domestic life.

"From this place, J. S. went in a steam-vessel to Dumbarton, and visited Loch Lomond: sailing along the whole extent of the lake, he had a favourable opportunity of admiring and enjoying its magnificent and beautiful scenery.

"Returning to Glasgow, he soon afterwards proceeded to Edinburgh, where his fellow-travellers, who had made a tour in the interior of the country, met him in a few days. The remarkable situation and picturesque aspect of Edinburgh and its environs, its public institutions and splendid buildings, the respectable character and valuable services of the ministers of religion, the number of individuals who have deservedly attained great celebrity in every department of theology, science, and literature, the general knowledge diffused amongst all ranks of society, and their kind attentions to strangers; all these circumstances combined, give this city a distinguished pre-eminence, and render it peculiarly attractive and agreeable. An opportunity occurred of visiting Mr. Owen's extensive cotton-mills at New Lanark, of inspecting the practical operation of the benevolent system of education which he has adopted, and of viewing the waterfalls and other interesting objects, which the country in the vicinity of Lanark presents to the eye of the beholder.

"It was agreed to return from Edinburgh by a different route, and the succeeding, as well as the former stages of this journey, afforded great pleasure at the time, and have since proved a source of agreeable recollection. But to close this detail, after traversing the Eastern coast of Britain, passing through Berwick, Newcastle, Durham, &c. visiting several friends at Leeds, Bradford, and Huddersfield, and spending a short time at Matlock, J. S. returned into Worcestershire, on the 14th of September, after an absence of nearly five weeks, and having travelled 815 miles.

"He had reason to acknowledge with gratitude the kindness of Providence, in delivering him from imminent dangers to which he was exposed, in consequence of the failure of one of the post-horses, and the furnace of a

steam-packet having been overheated, when sailing from Tynemouth to Newcastle," (p. 23, 24).

[A mural monument,* in the chapel at Parklane, Cradley, bears the following inscription:

To the memory of
The Rev. James Scott,
Thirty-eight years Pastor of
The Congregation here assembling,
This monument is erected,
By his bereaved and mourning flock,
Who are desirous of thus recording
Their sense of the eminent graces of
His public and of his private character,
And of
The signal obligations of his hearers,
And his neighbourhood,
To his fidelity and affection,
His diligence and zeal,
As a minister of Jesus Christ.
He was born at Stourbridge, March 4, 1768,
Settled at Cradley, 1789,
And died there Dec. 19, 1827;
Having been seized with apoplexy,
In the pulpit, on the preceding Lord's day.
"Who is a faithful and wise servant,
Whom his Lord hath made ruler over his household,
To give them meat in due season?
"Blessed is that servant,
Whom his Lord, when he cometh,
Shall find so doing."]

REVIEW.

"*Sermons, accompanied by suitable Prayers, designed to be used in Families. Second Edition. Edited by the Rev. J. R. Beard.*" 492 *p.* 8*vo. London, R. Hunter.*

(Concluded from page 285.)

Of all the causes of domestic unhappiness, none perhaps is so common as an ungoverned temper. This is an endless source of bitterness, discord, and misery, in many a family. It becomes, then, the imperative duty of Christian teachers, to explain the cause of this morally destructive evil, and to propose those remedies which will effectually check its progress in the dwellings of mankind. We have in the volume before us two sermons most admirably adapted to this purpose: one "on the government of the temper"—the other, "on the proper treatment of ill temper in others." These sermons ought to be read again

* Erected May 1828.

and again, by the different members of every family. We have room only for the two following extracts.

"Let it be, that the language or conduct of another has done us real and great injustice. Is this more than we ought to expect, or to be prepared for bearing, in a world where, among other purposes, we are placed to be exercised by trials of Christian patience? Surely, our religion is something that ought to be carried with us into every business and occurrence of our lives. We are only half believers, if our faith be not available for every situation—every scene in which we can be placed; and if the trial of our faith, whether on trivial or important occasions, do not work patience. Yet, it is a common error and misfortune of those who make pretensions to religion, and even of those who really understand and feel much of its power and its value, to treat as if its dignity would be lessened by its being made familiar with our daily walks of social and domestic life. It is reserved as something that is to secure our integrity when exposed to great temptations, or to console us in our great afflictions. It is remembered as a refuge and shelter from the furious storm; but it should also be remembered as the light—the sunshine of every day, and our vital breath at every moment. We arrange and divide our several duties; we make distinctions of the virtues and affections which we ought to cultivate; we enumerate and classify the motives to different modes of conduct; we have our considerations of prudence, of justice, of humanity; but one word—religion—a true and hearty principle of religion, is itself all these things, and more than all: it is the source and life of every right thought, the essence of all pure and amiable feeling, the soul of all morality and all virtue. To be religious, then, deeply, devoutly and practically religious, as it is the same with being every thing else that is excellent, so is it a certain rule for the attainment of charity, which "is not easily provoked." A good temper is the natural and constant homage of a truly religious man to that God whom he believes to be love, and to dwell in those who dwell in love." p. 74.

In speaking of the expression of forbearance and sorrow towards ill-temper, our author goes on to say, that "There may be occasions when this sorrow and the wishes which accompany it, how wise and kind soever, have hardly a right to express themselves in words. Perhaps one such

occasion is, when a child has to bear the ill-temper of a parent. I see no resource in this case, but a mild and patient and silent endurance. If there must be rebuke, in order to improvement, let it not come from the lips, nor even from the looks; let no symptom in the voice, countenance, or manner, make a parent suspect that he is despised by his child; let the rebuke first come from the parent's own heart, overcome by the patience, the mildness, the attentive cares, the cheerful and affectionate services of his child. In other relations, there seems less impropriety in accompanying the endurance of ill-temper with occasional hints of friendly admonition, or with more direct appliances of earnest entreaty and persuasion. But, at the same time, this will be found an office that will require all the wisdom and all the delicacy of the most kind and judicious friendship. It will be necessary to watch the fittest opportunity, of insinuating the desireableness of the improvement which we wish to be made; to take care that there be nothing ostentatious or repulsive in our manner of conveying the hints which we think to be useful, to know when we have said enough, and to wait patiently for the effect of what we have said; and, above all, to let our attempts be made in the kindest and most disinterested spirit of affection; so as to show, that we have no object in view, but the true and lasting advantage of our friend. No advice has so great a chance of being taken, as that which has the least appearance of being given; and particularly with respect to the temper, which may so easily be irritated by the very mention of its irritability. No thoughts are so likely to have a beneficial influence, as those which an individual can, by any means, be induced to consider rather as the results of his own experience and reflections, than as the suggestions of another." p. 86.

The sermons, "on the example of Jesus proposed to the imitation of the young," and another from the same pen, "on the example of Christ, in the formation and conduct of our friendships," are productions, in the species of composition to which they belong, of first rate excellence. Every time we return to them, is with increased pleasure and delight. They are peculiarly calculated to work upon the ingenuousness of youth; to win the heart to the side of virtue, and to prepare it for the enjoyment of happiness, and the reception of truth. We heartily

unite with the writer in the wish, "that all young persons might be induced, to divest religion of every gloomy and repulsive association; to feel that it does not consist, as some would fain respresent it, in grave and solemn looks and a sanctified demeanour, or in an affected fondness for long sermons and long prayers; but that, properly understood, it is, and especially for the young, a cheerful and lightsome spirit, springing up naturally in pure and innocent hearts, whose affectionate confidence in the universal Father, is not yet alloyed with fear, or weakened by distrust."

We are constrained to make room for the following extract, and we believe that the sentiments which it contains, will meet with a response in the hearts of many of our readers. "I honour not with the name of friendship that cold-hearted and conventional union, which springs from an accidental association in the same rank of life or circle of acquaintance; still less from a participation in the same frivolous and vicious pleasures: that only I call friendship, which results from the mutual perception of amiable and worthy qualities; which is rooted in mutual trust and affection; which grows out of an intimate communion of every thought and feeling, and a hearty sympathy in whatever is great, noble, and excellent. When these are the qualities on which our friendships rest, religion—the pure and amiable religion of Jesus, secures their permanence. The events of life may separate to distant regions, the friends whose hearts are united by this sacred tie; but they cannot sever the tie itself; they cannot destroy affections which are entwined with the best and purest feelings of our nature, and which draw their strength and nourishment from the hopes of Christianity."

"It may be, those who were friends in youth, are cast by Providence upon a far different state of worldly circumstances in the future allotments of life; yet altered scenes, and higher hopes, and new connexions, will not corrupt the faithfulness of a heart, whose early friendships were founded on virtuous sympathy, and consecrated by the principles of religion. If, amidst the untoward changes of the world, the companion of our early years—the bosom-friend of our youth, still retain his worth unchanged; if his heart be now as good and as pure as it ever was, let us meet him in whatever circle we may, while one spark of true worth and nobleness warms our bosom, we shall

never slight him or pass him by, because, on the ever-shifting scale of human affairs, Providence has depressed him and exalted us. If our friendship was formed and matured under the united influence of virtuous sympathy and religious feeling, why these estranged looks—this cold and altered manner? Not one of the qualities by which it was at first recommended to our hearts, is gone—is altered. A generous soul, an unblemished life, pure tastes, and lofty principles, these are qualities which can never lose their value; they carry with them the blessing of the Almighty now, and are linked by an indissoluble chain with the rewards of immortality." p. 267, 268.

We have, in the volume before us, three very admirable discourses on "The union of Religion with Friendship recommended." Speaking of the powerful influence of religion to calm the anxieties, and keep alive the sympathies of friendship during the tedious hours of absence, the writer observes, "Think you, my friends, that the pious mother, when she sends the children of her love into a world beset with difficulties and dangers—when she accompanies them, perhaps, with lingering steps, to the confines of the paternal home, the shores of the green and peaceful spot of their nativity—when she gives them the parting blessing, and marks, with tearful eyes, the receding vessel that bears them from her view, to distant, it may be barbarous and inclement, climes—when she resigns them from the bosom of domestic purity, to a society, the influences of which are so often found fatally destructive; think you, that, in that trying hour, she derives no comfort from her piety—from the reflection, that when she cannot know their absent sorrows, God will know them; that when her hand can no longer minister to their pains and sicknesses, the God of their fathers, a God of mercy and loving kindness, will still be their's? Yes, my friends, these reflections do bring peace and comfort to the Christian mother's bosom. As she returns to her dwelling, she lifts up her heart with gratitude, and commends her treasures, with faith, to the care of the Great Comforter; with assured and joyful confidence, her heart implores upon the objects of her love the fervent blessings of the Patriarch: "God, before whom my fathers did walk, the God who fed me all my life long unto this day, the Angel who redeemed me from all evil, bless the lads!" Are such comforts, then, peculiar to the mother

or the father? Are they to be tasted only in the parental relation? Far from it. Every one who has absent friends and believes in an omnipresent God, may enjoy them if he will."

The discourse on "the character of Ruth," is one that enriches the volume. We regard subjects of sacred biography as possessing peculiar attractions, and as eminently calculated to initiate the mind into a knowledge of the principles of human nature. The sermon must be read both with pleasure and advantage.

There is also another discourse from the same pen, "On the best preparation for a time of sickness." This is an eloquent production. The subject is one, in which all men, of whatever rank or condition, are deeply interested. We shall present our readers with one or two extracts. The following description of the state of mind in the time of sickness, is as eloquent as it is pathetic. "Yes: great, and manifold, and bitter, are the evils of lingering sickness. The paroxysm of pain, when but one sensation is felt—the sensation of anguish—and consciousness is reduced to the consciousness of suffering; the weariness of tossing on a feverish bed, exclaiming in the morning, 'Would to God it were evening!' and in the evening, 'Would to God it were morning!'—watching the gradual fading of day into night; and, again, the gradual brightening of night into day, but without exertion in the one, or repose in the other; seeing inanimate nature pursuing its destined course, suns rising and setting, moons waxing and waning, flowers opening and withering, all moving, rolling on, and answering the great end of being without knowing it, while with us, consciousness is only that of passive existence; hearing from afar, the bustle and stir of this mighty world, where there is so much doing and to be done, and where even the weakest and humblest has his sphere of action, and ministers something to the sum of happiness and improvement; but hearing it only as if we were in the grave, and the busy crowd rushed by us or over us; the painful and humbling sensation of being not only a blank, but a burthen in society; the feeling of helplessness and dependence on others, even for the merest trifles, which only the tenderest care in them can make tolerable, and which no kindness can entirely repress; the weakness which ever forbids efforts to which imagination incessantly urges, till the mind sinks in its vain struggle with the infirmities of the body, shattered and exhausted,

like the bird beating against the bars of its cage; the thousand anxieties about dear, and, perhaps, helpless survivors, suffering in our sufferings, and orphaned in our loss; the revoltings of nature at pain, decline, extinction: these are evils which require an antidote—the bare possibility of exposure to these, should make the healthiest ask, How shall I support them? Banish not that question till the time come; it will be then too late. There are resources, but they must all be previously accummulated"—(p. 250).

After adverting to some alleviations of the evils of sickness, such as the attachment and kindness of relatives and friends, a taste for books, and adequate pecuniary resources, our author observes; "But pre-eminent is the necessity of religious principle, which should ensure all the rest, and which is essential to crown their work. Oh, wretched is he, who, in that sick-room which may be only the antichamber of the grave, is yet wholly unfurnished with the medicine of the mind; who has never thought of his nature, his prospects, his duty, his God; who has never applied himself to the enriching his intellect with important truth, to the cultivation of his heart for holy affections, to the formation of his character in righteous habits! Wretched is he, whose religion, however sincere his faith, is but a mysterious and terrific superstition, whose God is robed in the thunder-cloud, and his sceptre the destructive lightning; who gropes for evidence of the mercy of heaven in unfathomable speculations, or the wayward changes of frames and feelings; who sees the grave yawning for him, and in that gulf a deeper still of never-ending anguish! Wretched is he, who, disgusted with the credulity that devours any absurdity, has flown to the scepticism that admits no truth; who deepens the shades of futurity by the blacker darkness of his own mind; who, because it is not the illumination of noon, quenches the only torch that could light his steps through the gloom! The neglect, the perversion, the rejection of religious principles, alike rob the soul of the best security against that trying season. Then it is that faith triumphs. I mean by faith, not the mere mental act of credence in a proposition, but a firm trust in God, our Creator, our Father. This is the one thing needful for religious consolation. To know that all events are ordered by him, and that he is love, is enough for man for his support and hope. Give us but these principles (and Nature, Provi-

vidence, and Christianity teach and demonstrate these), and you give us all. Death is destroyed, and the grave becomes the passage to a better life. When Jesus taught us to call God our Father in heaven, he poured a flood of consolation on the world"—(p. 253, 254).

We must not omit to notice separately, two eloquent and masterly discourses, "on the religious and moral education of the young." Rare, indeed, is the pleasure of reading such productions as these. We regard them as perfect models of pulpit composition: and as practical instructions on what must appear to every parent a most momentous subject, we are free to confess that we have never seen their equal. These two discourses are worth double the price of the volume. They are of inestimable value; and ought to be studied attentively by every parent. We have not space to do them justice, either by the extracts we might make, or by any thing that we could advance. We present our readers, however, with the following quotation, which they cannot read (as, indeed, they would the whole of the discourses) but with great pleasure and improvement. "The Christian mother, who imagines that her rank exempts her from the duties of parental vigilance and instruction, wofully miscalculates the nature of her office; and she who looks upon it as a degradation, to become the instructress of her own children, is a total stranger to that which would constitute the highest honour of her sex and station. In the splendid circle of fashion, she may be fair and lovely; her rank may awaken envy, and command respect; her accomplishments may secure the admiration of others, and swell her own heart with vanity; but, after all, such is not the true scene of her genuine interest, and respectability, and happiness. The sphere of her substantial, unfading honour, lies far away from the crowded haunts of amusements, in a peaceful and secluded apartment of her happy home. There, in the midst of her little ones, she represses the frowardness of one, encourages the diffidence of another, and, 'in familiar phrase and adapted story,' pours lessons of instruction into the minds of all. With a mother's gentleness, she draws forth their talents; with a mother's firmness, she regulates their tempers; with a mother's prudence, she prepares them to adorn their station upon earth; and with a mother's piety, she leads them in the onward path towards heaven. The wide expanse of the

globe presents no object more interesting, more exalted, or more useful, than such a Christian parent; nor is there any spot of nature, on which the eye of Omniscience rests with more complacency, than upon the retired and peaceful scene of her virtuous labours. Such a mother becomes the centre of a system of usefulness, of whose extent the imagination can form no adequate conception; for there is not a single worthy principle which she instills, that may not descend as the ornament and solace of ten thousand generations. For my own part, I have always considered parents, who devoted their leisure hours to the instruction of their offspring, as the most estimable and the most useful members of society; and I never could read the story of the Spartan king, who was found by the Persian ambassadors, playing in the midst of his children, without looking upon that circumstance as more honourable than all his victories. I do especially believe, that no plan could be devised for elevating the entire frame of society, half so efficacious as that which would produce a succession of well-instructed, judicious, and virtuous Christian mothers. The laws of the statesman, and the lessons of the divine, would be but feeble instruments of prevention and reformation, in comparison with the hallowed, all-pervading agency of maternal wisdom, energy, and affection. Let it not be supposed, however, that I am the advocate of visionary schemes of education. It would neither be practicable nor desirable for every woman to become deeply learned: but I would have every female substantially educated, in proportion to her rank, her abilities, and her opportunities. This is surely neither unreasonable nor impracticable; but I am persuaded, that in this age of increasing light, it is a subject which will gradually secure a larger portion of public consideration"—(p. 417, 418).

There are several other discourses in the volume, from which we should be glad to present our readers with extracts, but our limits will not admit. The sermons, "On the duty of bearing one another's burthens," and those containing "Admonitions to the young," are of a highly useful character, and cannot be read without considerable improvement.

In conclusion, we strongly recommend the volume to the attention of our readers. It is a work that may be read with advantage by Christians of all denominations.

As a book designed for the use of families, it will be seen from the quotations we have made, that it contains expositions of subjects that are most intimately connected with domestic virtue and happiness. We do not hold up the volume as elucidating *all the truths* of Christianity; since there are many important points, to which a slight reference only is made. This must, from the nature and plan of the work, necessarily be the case. The discourses, however, as *practical discourses*, are not to be excelled by any production of the kind; and we must confess, in justice to their authors, that many of them we have never seen equalled. Much praise is due to the Editor and Authors of the volume, for their disinterested and valuable exertions, and we heartily wish, that, by the blessing of God, they may be the means of promoting piety, peace, and happiness, in the sanctuary of many homes.—G. B.

Natural Theology; or Essays on the Existence of Deity. By the Rev. A. Crombie, L. L. D., F. R. S., and M. R. S. L. 2 Vols. 8vo. Hunter.

This work has been occasioned by a desire of the writer to contribute something towards the simplification or the increase of that evidence by which men may learn that verily there is a God—that he judges in the earth, and will raise his children to a better state of being hereafter. The writer, in his introduction, prepares the way for the discussions on which he is to enter, by deploring the angry and bigotted tone in which religious discussions are often conducted; by showing, that Atheism does not, in all cases—and, therefore, not necessarily—result from moral depravity; by exhibiting the good of a belief, and the evil consequences of a disbelief, in the existence of a Creator and Governor of the universe. Among the good, is deservedly placed the effect on the mind, of a conviction that all the blessings of life are not the gifts of chance, but of a kind and intelligent Father. Contemplate the man on whom fortune has accidentally bestowed a favour—he is pleased; view the same man having received a similar favour from a friend—regard his countenance—see the tears of gratitude stealing down his cheek—behold his breast swelling with emotion, and then say, which yields the higher gratification? Imagine the feelings of Crœsus,

who was saved from impending death, by the interposition of his son; would he have been conscious of equal delight, if some lucky contingency, where there was neither affection nor design, had been the means of his escape? The story told of the pious and venerable La Roche, will illustrate our meaning. The old man had suffered a severe domestic affliction in the loss of his wife, and had himself recently recovered from a dangerous illness, to which recovery a friend had materially contributed. "I have been thanking God," said the excellent clergyman, "for my recovery." "That is right," replied his friend. "I would not wish to think otherwise," said the old man; "did I not look up with gratitude to that Being, I should be barely satisfied with my recovery as a continuation of life, which it may be is not a real good. Alas! I may live to wish that I had died—that you had left me, Sir, to die, instead of kindly relieving me; but when I look upon this renovated being as the gift of the Almighty, I feel a far different sentiment—my heart dilates with gratitude and love to him, and is prepared for doing his will, not as a duty but as a pleasure, and regards every breach of it, not with disapprobation, but with horror. You regret your want of the power of enjoying music. It is a department of the soul, which you say has been denied you. Why should not the same thing be said of religion? Trust me, I feel it in the same way—an energy, an inspiration, which I would not lose for all the blessings of sense, or the enjoyments of the world, for it heightens all the pleasures of life. The thought of receiving it from God, adds the blessing of sentiment to that of sensation, in every good thing I possess; and when calamities overtake me—and I have had my share—it confers a dignity on my affliction, and so lifts me above the world. Man, I know, is but a worm, yet methinks I am then allied to God."

But how subversive Atheism is of happiness, may be learned from the confession of Hume himself. "When I turn my eye inward, I find nothing but doubt and ignorance. Every step I take is with hesitation, and every new reflection makes me dread an error and absurdity in my reasoning. Whence am I, or what? From what causes do I derive my existence, and to what condition shall I return? Whose favour shall I court, and whose anger shall I dread? What beings surround me, and on whom have I any influence, and who have any influence over

me? I am confounded with all these questions; I begin to fancy myself in the most deplorable condition imaginable, environed with the deepest darkness, and utterly deprived of every member and faculty."* Is such a man an object of envy? Can any one wish to become, or wilfully remain an Atheist? Ought not those that are in a state of mind similar to this, to be pitied—not abused, reasoned with—not punished with social and judicial pains?

Our author then proceeds to inquire into the causes of Atheism. The first mentioned, consists in the abuse of terms; such as, attraction, repulsion, vegetation, assimilation. These are too often understood as standing for the cause of things, whereas, in fact, they express only effects. They are merely the names of general phenomena, that is, appearances, and give us as much information respecting the origin or cause of the universe, as if we were to ascribe the construction of a watch to a power of *chronometrification*. No one word has been so much abused as the term *nature*, to serve the purposes of the sceptic. Nature is often represented as the universal agent, and as the efficient cause of all the phenomena we observe. But what is meant by nature? If a real being, possessed of intelligence and power, then it means the Author of nature, and we and the Atheist differ only in words. The great fact is admitted, that there is an intelligent first cause; the name given him is the only point of difference. But if it means the order of events, or certain principles inherent in matter, then it takes for granted the very thing to be proved, it *assumes*, in a word, that there is no God—that is, no intelligent Creator.

A second cause of Atheism, is, the habit of confining the attention to such views and speculations, as have a necessary tendency to generate and confirm a sceptical disposition. We often yield conviction to arguments, not so much on account of their intrinsic worth, as because they are frequently before us, to the exclusion of adverse considerations. So many have become sceptics by dwelling on the subtleties of Spinoza and Hume, or the Pyrronists of the French school. But the inquirer for truth should seek on every side. He only has duly examined, who has viewed the subject in its various lights, and duly weighed the conflicting evidence. It should also be re-

* Hume's Treatise of Human Nature.—Book i. Part 4, Sec. 7.

membered, that there is in scepticism a tendency to multiply its own doubts. Men pass from doubt to doubt, until nothing is firmly believed. They lose the power of sight in clouds of dust raised by themselves. Thus, Hume so felt himself bewildered in the mazes of scepticism, that, perhaps, there was scarcely a single truth to which he steadily assented. Even mathematical certainties he seemed to question. The most important lesson which man has on this subject to learn, is, where to believe, and where to doubt. Baxter has well said, that the world has suffered much by men taking on them to know more than they do know; and how often do we find men dogmatising, as if the whole universe were open to their examination, and all possible intelligence centred in them. This has led to Atheism: for it has led men to affirm a variety of things of which they could know nothing, but by which they reasoned (as far as they could) the Creator out of his works. Thus, how pertly have some affirmed, as though they were at the head of the intellectual world, and had all knowledge and all understanding,—that no being, unless himself material, can create matter; that no substance can produce a substance; that not one atom more can possibly exist than now exists; that mind cannot exist without body; that it is merely a modification of matter, and that the laws of nature as seen in this system, are the laws of universal being. The existence of the Deity has also been denied by some, because this world is not constituted as they, in their great wisdom, conceive it should have been. But we are as incompetent to judge of the universal system, as the ant, were it capable of thought, to form an estimate of our globe from its little hillock. There is no man who knows himself, and the little he can penetrate into the secrets of nature, but will possess genuine humility of mind, and carefully avoid dogmatising on a subject on which his knowledge is so small.

Another cause of Atheism, is found in an excessive and irrational deference to the judgment of others. An implicit faith in great names, held the human mind in bondage for a series of ages. Aristotle gave law in every department of philosophy for 2000 years. Though the sceptic sneers at the servility of others, he is often himself under the same bondage. He, as far as he has any opinions, has not seldom taken them up on trust in some great name, forgetting that names whom he cannot deny

to be of greater authority, stand opposed to his principles and creed. But the question, whether or not a God exists, requires nothing but a sound understanding and a disposition to know the truth,—for his existence and attributes "are clearly seen from the things that are made." Was the eye made for seeing—does it display evidence of intelligence and design? This question contains the pith of the whole matter, and the peasant can judge thereof, as well as the philosopher.

The unworthy and degrading apprehensions entertained of the Deity by some Theists, have led to Atheism. Even in modern times, the Deity is set forth as partaking of the worst of human passions. Anger, revenge, hatred, jealousy, are ascribed to him, and that, not in accommodation to human understandings, but to represent what he is in himself. True Christians speak of him as a Father, and yet (oh monstrous inconsistency!) many represent him as decreeing the majority of his own offspring to the eternal pains of hell! What could wanton and pure malignity do more? If we are required to believe in the existence of such a Deity, or to renounce the doctrine of Theism, can a rational mind hesitate a moment which to prefer? But we are not left to this wretched alternative. God is good to all, and his tender mercies are over all his works. The cause of Theism has also been much prejudiced by injudicious speculations respecting the mode of the Divine existence. In the angry disputes of Theists, too, the Atheist has seen abundant cause of derision; and the unholy persecutions in which even Christians have engaged, when they professed to believe (oh monstrous ignorance!) that by tormenting his creatures they delighted the Creator, have led some, first to question, and then to impugn the existence of that God, whose servants were of so malignant a disposition. It has happened, also, that the very abundance of wonders with which our system abounds, has deadened our perceptions, and consequently prevented conviction. We see them so often, that we think not of the lessons they are ready to impart. But, could we have lived in a world of darkness, and of a sudden had the glorious sun appeared, how immediately should we all have rested from our labours, sought out the Author of the wonderful appearance, and fallen in lowly adoration to adore his power and majesty.

Omitting some matter not fitted, we think, to interest

our readers, we find our author engaged in exploding the notions of Atheists.

No question can be of greater interest than this: Whence am I, and all I see around me—in other words, is there a Creator? The Theist and the Atheist concur in believing that something must have existed from eternity. If ever there was a time when nothing was, nothing ever could have been. Something, therefore, must be self-existent; this the Atheist affirms to be matter, the Theist mind—a being intelligent and immaterial. Now, surely those persons, who, on metaphysical grounds, contend for the eternity of matter, should bear in mind, that, by at least two of the greatest metaphysicians that ever lived, Berkeley and Hume, the very existence of matter has been questioned. At least we may infer from this fact, that their hypothesis is not devoid of difficulties.

The doctrine of the eternity of matter may be thus confuted. Matter had motion, or it had not. If not, and there was nothing distinct from itself (that is, no Deity) to give it motion, it must have ever remained inert; but it is not inert, therefore matter is not eternal. Suppose, then, that matter was from all eternity in motion. But what is this, except taking for granted the very thing to be proved? And, in fact, every Atheistical hypothesis proceeds on the ungrounded assumption, that matter has in itself certain innate properties, to the agency of which the production of every thing is referred. This is not proved, and cannot be proved. Of the cause of the motions of the planets, the philosopher knows nothing. It is said to be by attraction; but this is to use words without ideas. If gravitation or attraction pretends to mean any thing but the *fact*, that the planets move in certain ways, and under certain definite laws, it makes pretensions which are without basis. But matter has motion now; why may it not have always had it? There is another way of putting this question, Why should it have always had motion? And those who build their hypothesis on the fact of its having so had motion, must adduce more than a—why may it not? must prove, not that it may, but that it *must* have had motion from eternity: which is impossible. And when it is said that matter now has motion, it ought also to be considered whether this motion be active or passive, that is, proceeding from itself, or from another. If from another, that other is God. If from

itself,—but who can prove that the motion that exists in matter is from itself? This also must be assumed, and thus the basis on which the Atheist rests, is an assumption itself, that there is no Deity—the very point at issue, and an assumption, that matter has active power. But, grant that matter has active motion, how, without intelligence, that is, without a Deity, could it have produced intelligence (as in man) and beings formed by intelligence (as in every living creature)—formed by intelligence we say, for who ever saw matter produce a steam-engine or an eye? Shall we have recourse to chance, to explain the phenomena? What is chance but a word expressive of our ignorance? Are we, then, to believe, that bodies rolled together, without a presiding and intelligent mind? What are the facts; can they thus be accounted for? Was a steam-engine ever thus formed? How, then, a plant, a world, a universe? If the velocity which our earth possesses had been materially greater or less than it is, the most disastrous consequences would have ensued; how could it happen that the exact velocity required for safety and happiness should be given it, if there was no intelligent mind? The planetary and cometary bodies are 500 in number. How is it, that the sun is the only body capable of giving light and heat? How is it, that he is so placed as to distribute light and heat in the best manner to all the rest, so that it is not needful that the other bodies of the system should in themselves possess them? How came the solar rays so small, that though their velocity is so great that they travel 90 millions of miles in 8 minutes, they fall even on the eye without injuring it? How is it, that the force of gravity just balances the force of projection, thus preventing the earth from rushing into space, and always, age after age, keeping it in the same path? How is it, that the irregularities which are found in the planetary motions, are constantly corrected? How is it, that the earth, the air, the light, are suited to man, and man to them? How have all these, and ten thousand other arrangements, the best possible in each case, been made without an arranging and designing mind? We speak not of one, but of thousands of things, ordered in the way most fitted for the life and enjoyment of beings such as we are. Is it likely, that so many arrangements should concur, if there were no mind to make them? But how could man be produced? Suppose that matter had

rolled into order, order is not life—order is not organization—order is not intellect. The Atheist may say, that the earth contained the seeds of animals, and these were nurtured into living beings. Where did he learn this? What is it but a groundless assumption? Experience is against it, for seeds are produced by animals, not by inert matter. Besides, how could matter originate mind, of which, as the Atheist contends, it is destitute. Is it not more rational to allow, that mind arranged and organized, as well as gave life and intellect to animals and man—mind, which now we see to be the only agent capable of producing any machine similar to the living body? Our experience is *against* the former, and *with* the latter supposition; and as far as we know (and we can speak no further one would think), mind is the only agent capable of originating the world and its inhabitants.

Some persons talk of a principle of order, as the cause of all things. But did a principle of order ever produce a book, by operating on the twenty-six letters of the alphabet? Do we ever find sovereigns thus formed out of the gold in the bowels of the earth? Has any one ever met with a watch made by a principle of order? And we have to ask, what is meant by this term? A principle means, 1st, a beginning; 2d, a general truth; 3d, a cause or motive of action. Which of these meanings are we to take? The first two seem to be ill suited; let us try the third—a principle of order, then, will be a cause or motive of order, so that the order in the world results from the cause of order. A very true proposition; but, alas! it leaves unanswered what (whether mind or matter) this cause of order is: that is, it leaves the question where it found it. Let us now proceed to inquire, if there are not conclusive proofs in the phenomena of nature, that they must be the productions of an intelligent author. Wherever we find order existing, we infer an intelligent cause. If we discover the first five letters of the alphabet lying on a table in order, say in the form of a word, we should without hesitation conclude, that they were thus placed by some person acquainted with their usual arrangement, because we should, without ascertaining the precise chance (119 to 1), intuitively perceive that the possibilities of a different order are many, and that there were, therefore, numerous chances against their being thrown into this order by accident. But if we found all the letters of the

English alphabet lying in their proper order, we should pronounce it an utter impossibility, that the order should have arisen from any thing else than design, the chance against it being 403, 291461, 126605, 635583, 999999 to 1. And if we discovered that not only in this instance, but in numberless other instances, the letters were placed in order, the conviction would be irresistible, that intelligence had been employed in these arrangements. Here is a matter not of mere opinion, but of mathematical calculation; and our conclusion is, that whenever we find order and regularity obtaining uniformly, or in a great majority of instances, where the possibilities of disorder and confusion are indefinitely numerous, we necessarily conclude, and cannot but believe, that intelligence was the cause.

There is another unquestionable truth; it is this:—Wherever we find numerous concurrences of means various and complicated, tending to certain issues, we are justified in inferring an intelligent cause. These furnish conclusive evidence of design, and design implies the existence of intelligence. In illustration of the force of this position, we may state the argument in favour of Theism, offered by an unlettered Greenlander to a Danish Missionary. "It is true," said he, "that we were ignorant heathens, and knew little of God till you came. But you must not imagine that no Greenlander thinks of these things. A kajak (a boat) with all its tackle and implements, cannot exist but by the labour of man; and one who does not understand would spoil it. But the meanest bird requires more skill to make it, than the best kajak, and no man can make a bird. There is still more skill required to make a man; by whom, then, was he made? He proceeded from his parents; they from their parents. But some must have been the first parents; whence did they proceed? Common report says, that they grew out of the earth; if so, why do not men still grow out of the earth? And whence came the earth itself?—the sun, the moon, and the stars? Certainly there must be some Being who made all these things—a Being more wise than the wisest man."* The reasoning is simple and forcible; the conclusion natural and rational. This is the language which nature speaks, and to all it is intelligible—leading

* Crantz's History of Greenland.

us most easily from her works, to their great and almighty Author.

In illustration of our first statement, myriads of instances might be adduced. There is not a faculty in the human mind, not an organ in our body, not a bone, not a nerve, not a muscle, there is not even a bird's feather, an insect's wing, or a blade of common grass, which does not, in the most expressive language, declare that the hand which formed them is divine. Look at the heaven and the heaven of heavens, with the innumerable host thereof: all is order and beauty. Motions are there proceeding in the best possible manner; in reference to some of which, it is seventeen thousand millions to one that they should have been as they are, and not different. How could this possibly be the result of accident? Especially absurd does the notion become, when not in one, but in a myriad of cases, the best state of things that could be, out of millions of possible states, is the one we actually find. How differently might our globe have been constituted, and in what a number of particulars! In the present arrangement, we enjoy ten thousand comforts; in any other, they would all have been impaired or lost. And for our comfort and well-being, what an infinitude of things—both on the earth and in the heavens—in the sun, moon, and stars —in the air and in the sunbeam must all harmoniously concur,—they do so, and we are happy! But who can believe that this is the work of chance? Who can resist the conclusion, that intelligence has ordained, and still preserves, the beautiful and accordant system? In the animals on its surface, we behold structures the most admirable; and in every structure, arrangements and contrivances, from which art, in its most advanced state, may learn and is daily learning something. How often do we see the same issue brought about by different means, precisely because, in the circumstances, different means were required. In fact, the world is full of life; and wherever there is life, there are found order and contrivance. If the cases in which they were found were few, we might for a moment doubt the validity of our conclusion; but they are all but literally infinite—they are quite innumerable. Can the conclusion be resisted? A mind is necessary to construct a telescope—is not mind necessary to construct also its pattern? We are fully convinced, that no one can resist the implied conclusion—can doubt of

the existence of an intelligent Creator, who has, without a previously formed bias, diligently studied the works of creation. At every step, voices arise to proclaim the folly of Atheism, and to declare the existence and presence of God. We say, then, inquire—read, learn, and inwardly digest. He that has not minutely studied nature, *may* believe in God—but he who has, *cannot* disbelieve in him; whilst the ten thousand instances of order and design which he will observe, will fill him with holy wonder and pious veneration towards the great Author of all.

There are several works of great utility, which we would recommend to those who are desirous of entering on the study of creation, with a view to discover its author, and the attributes of his nature. Derham's Physico-Theology, and Astro-Theology, are useful. Sturm's Reflections cannot be too earnestly recommended to the young inquirer. Paley's Natural Theology, especially with Paxton's illustrations, is beyond all price. An article entitled "Animal Economy," and several others on "Animal Physiology," published by "the Society for the diffusion of useful knowledge," contain valuable information. "The Elements of Physics," by Dr. Arnott, leads even the unscientific reader into all the great truths of modern philosophy, and thereby into the very temple of the Deity. And last, though not least, the work which we have now noticed, will amply repay the student of nature. In it he will find the sophisms of the most ingenious Atheists exposed, and the arguments in favour of Theism clearly stated; and illustrated with somewhat of the profusion and beauty with which we find them actually existing in the frame of creation. In all their thoughts and inquiries on this subject, let our readers keep one thing constantly in mind—it will save them much, it may be, anxious trouble—it will aid them to detect, with ease, many false and bewildering shows of argument—*viz.* that the great, the only important question at issue, is, whether that which all must grant existed from eternity, be mind or matter; whether the cause of all things be mind or matter—that is to say, be or be not possessed of intelligence. This is the simple point in debate; and, viewed in its naked and unbeclouded form, who that knows any thing of his own frame—the structure of the world—the harmony of the heavenly bodies—can hesitate to declare, that mind being now mind, must always have been; that design existing,

intelligence must have preceded; and that from the creation, the existence of the Creator is declared, in terms the most ample, unequivocal, and satisfactory. G. C. S.

The Detector.—No. 5.

"If there's a hole in a' your coats,
I rede you tent it,
A chiel's amang you takin' notes,
And, mind, he'll prent it."—*Burns.*

"Oh, an' you talk of conscience, I must have mine eye upon you."—*Shakspeare.*

"AND when they be gathered together (for as much as they be an assembly of men, whereof all be not governed with the Spirit and Word of God), they may err, and sometimes have erred, even in things pertaining unto God. Wherefore, things ordained by them as necessary to salvation, have neither strength nor authority, unless it may be declared [proved] that they be taken out of Holy Scripture."

This passage on General Councils, from the 21st Article of the Church of England, appears to me to be particularly applicable to the proceedings of the Synod of Glasgow and Ayr, at their meeting in this City, on the 13th of April and subsequent days. It seems, Mr. M'Lean, the Minister of the Scots Chapel at London Wall, had been presented by Lady M. Montgomerie to the Church and Parish of Dreghorn, in Ayrshire. His moral character was unblemished; the necessary certificates were duly attested, and the Presbytery of London, by the hands of the Rev. E. Irving, bore its testimony to his conduct and qualifications. It appeared, however, that after the presentation was made, or, possibly, when a hint of its being likely, was surmised, certain of the parishioners, stirred up by some holy man of God, prepared, or had prepared for them, a Petition to the Presbytery of Irvine, to which they attached their signatures, or *their marks*,—praying the settlement might not take place, on the ground of Mr. M'Lean's holding doctrines inconsistent with the Scriptures [Confession of Faith]; and, especially, that he maintained "*the peccability* of the Saviour." The Presbytery of Irvine, having examined into the matter, decided there were sufficient reasons not to proceed in Mr. M'Lean's settlement! From their decision, he appealed to the Synod.

The Counsel, who appeared at the Synod in Mr. M'Lean's behalf, stated the circumstances very strongly, described the Irvine Presbytery as an *Inquisition*, who, not satisfied with Mr. M'Lean's plain answer to the question "Do you believe that he [Jesus] was holy in flesh and soul?" "I do,"—went on with other inquiries "well calculated to excite the laugh of the scorner, and to confirm the doubts of the sceptical." The Rev. —— Wilson of Irvine, who defended the proceedings, said of the phrase—"the peccability of the Redeemer"—"that word was the *vox signata* of opinions which were held by a certain class of persons!"—"The nomenclature of the party who held the unscriptural opinions which he [Mr. M'Lean] was charged with entertaining!" The Counsel, in reply, well said, respecting these sentences of Mr. Wilson's, that he much doubted whether those who had put their *marks* to the Petition, would know that "peccability" was "the *vox signata*" of any particular sect. We think he might have gone even farther than this, and have also questioned if those in whose mouths "peccability" and "*vox signata*" were as common as household words, really attached correct meanings to the expressions they were using. If Mr. Wilson meant the Unitarians, when he spoke of "peccability" being the "*vox signata*" and the "nomenclature" of a "certain class," let him assure himself, that he knows not what he says, nor whereof he affirms. That the word "peccable," as applied to Jesus Christ, does occur in Unitarian writings, is not disputed, but certainly not in such instances as to constitute it our *peculiar* "nomenclature" or "*vox signata*." It has been supposed, however, that by "the party who held the *unscriptural* opinions," Mr. Irving and his followers were intended. But to which party soever the allusion was made, it is a marvel to me, how any man, exercising his understanding, and believing his Bible, to say nothing of the Confession of Faith, can doubt, for a moment, "the peccability" of Jesus. What is "*peccability?*" The Rev. Mr. Urquhart of Kilburnie, defined its meaning, in the Synod, and was not contradicted, to be "*a liability to sin.*" And was not Jesus liable to fall?—"We have not an High Priest," Heb. iv. 15, "which cannot be touched with the feeling of our infirmities, but was *in all points* tempted like as we are." That Jesus was, notwithstanding, "*yet without sin,*" is his glory, and our rejoicing. It was his very "pec-

cability," his "liability to sin," that constituted the splendour of his triumph, and proved his peerless virtue. "There is no merit in the conquests of an invulnerable hero. God cannot be tempted, and if Christ was God, his resistance to temptations which appeal only to the weaknesses of humanity, could cost no effort, and deserve no honour. It is only on *our* views of his character, that his conflict was real, and his success glorious." "For it became Him," Heb. ii. 10, "for whom are all things, and by whom are all things, in bringing many sons unto glory, to *make* the Captain of their salvation *perfect through sufferings*." His actual suffering, and his "liability to fall"—for, had there been no liability, there could have been no suffering—is therefore grounded on the nature of man, and the declarations of Holy Writ. And yet, a clergyman of the Church of Scotland—one, too, who, had he profited by instruction, might have known better—ventures to pronounce such opinions "unscriptural!" Why, his own "Confession of Faith," had he understood, as well as subscribed it, would have taught him better. Let Mr. Wilson look, and let the public look likewise, at the eighth chapter of that "Confession," and they will find these words: "The Son of God, the Second Person in the Trinity, being very and eternal God, of one substance and equal with the Father, did, when the fulness of time was come, take upon him *man's nature*, with all the *essential properties* and *common infirmities* thereof." Among "the essential properties" of man, surely a "liability to fall," call it "peccability" or what you please, is none of the least distinguishing. And of the "common infirmities" of man, unholy thoughts and forbidden purposes, selfishness and pride, may be reckoned. The "Confession," indeed, adds, as does the Epistle to the Hebrews, "yet without sin;" but had there been no "*liability* to sin," such addition would have been most unnecessary. Between the "liability to sin," and the being a sinner, great is the difference;—

> "Evil into the mind of God or man,
> May come and go so unapproved, and leave
> No spot or stain behind."

And yet, I suspect, it is the similarity in *sound*, that leads some people to be so vehement and intemperate in the matter—to commit sin in vindicating the singleness of the Saviour—to prove their Christianity, by being intolerant

and inquisitorial—to pull the mote out of a brother's eye, whilst regardless of the huge beam that distorts and darkens their own vision. Yes, this Presbytery of Irvine, backed also by the Synod of Glasgow and Ayr, put aside the Bible, and set at nought the Confession they have sworn to uphold against all gainsayers, and prevent an individual whose moral character is blameless, from settling within their unhallowed jurisdiction—merely, as it should seem, because, though believing Jesus "was holy in flesh and soul," he has used the word "peccability" instead of the phrase "common infirmities!" At the conclusion of a very long debate, twenty-two members of the Synod voted for reversing the proceedings of the Presbytery, and going on with the settlement of Mr. M'Lean; whilst thirty-seven approved of the conduct that had been pursued! Mr. M'Lean appeals to the General Assembly.

Here is another instance of the purity of Church government, and the fulness of Presbyterian liberty! The Counsel for Mr. M'Lean affirmed, he never had been in Ayrshire, and that if this business were a specimen of the inquisitorial behaviour of that county, he cared not to trust himself within its borders. The after-decision of the Synod will still farther circumscribe his wanderings. And if the General Assembly confirm the proceedings, he will not, according to the spirit of his declarations, have rest for the sole of his foot in this land of Presbyteries, but must forthwith banish himself from Scotland. There is, however, one road of escape for him, and that is, in leaving church courts and church combatants, and thus standing fast as a freedman of Christ. Those who have already done so, whilst they look with pity on individuals thus straining at a gnat and swallowing a camel, cannot but feel how delightful is the unfettered conscience, to think as they please, and to speak as they think. It is a "freehold of rejoicing," which no earthly honour or worldly treasure could equal.

Nor let it be forgotten, that Calvin affirmed, "In his soul, he [Christ] suffered the torments of a damned and forsaken man." Martin Luther declared, that "Jesus Christ was the greatest transgressor, murderer, thief, rebel, and blasphemer, that could be in all the world," on account of God laying the burden of damnation, from which man was delivered, upon his guileless and sinless soul. Had these men lived in modern times, no church would

have opened its doors to them in the Presbytery of Irvine, or within the bounds of the Synod of Glasgow and Ayr. And we question much if even Mr. Wilson, and others of his coadjutors, were sharply looked after, especially on sacramental occasions, they would not be found uttering language respecting the Eternal God coming down to bleed, to nourish dying worms, more fatally at war with common sense, the teachings of Revelation, and the nature and character of the Almighty, than any expressions which they can allege or prove to have fallen from the lips of their persecuted brother, Mr. M'Lean. "Happy is he who condemneth not himself in that thing which he alloweth." ARGUS.

THE CHRISTIAN PIONEER.

GLASGOW, *May* 1, 1830.

ON Monday and Tuesday, the 12th and 13th April, the half-yearly meeting of the Association of Unitarian Christians residing at Hull, Lincoln, Gainsborough, Thorne, Doncaster, and adjacent places, was held in the Chapel at Thorne, Yorkshire. There were two religious services. The Rev. E. Higginson of Hull conducted the worship on Monday evening, and the Rev. W. Hincks, one of the tutors of York College, delivered a manly defence of Unitarians against several popular calumnies, from John v. 39. The Chapel was nearly full, and the discourse appeared to make a suitable impression on the strangers who attended. The Rev. H. Hawkes, one of the students at York, who has nearly completed his preparatory studies for the ministry, and is invited to the second congregation at Norwich, introduced the service on the Tuesday morning; and the Rev. J. Philp of Lincoln, from Luke xii. 57, and Matt. vii. 20, preached an excellent discourse, asserting the right of individual judgment in matters of religion, stating the Unitarian Christian's faith, and showing the eminently moral and benevolent tendency of their sentiments.

At six o'clock in the evening, the members and friends of the Association again assembled in the Chapel. The meeting was open to *all strangers* as well as friends. It was crowded, and many flocked about the door that could not get in. Mr. Philp was appointed Chairman, and

opened the meeting with giving out the hymn, "Let party names no more," and engaging in prayer. He then made a short introductory speech, stating the objects of the meeting. Mr. Higginson, the Secretary to the Association, then moved, "That this meeting views with satisfaction the continued efforts of the friends of Unitarianism in this district, and is grateful for the success which has attended their exertions." After stating officially the nature and objects of the Association, and vindicating Unitarians from some of the common charges brought against them, the Rev. W. Duffield of Thorne, seconded the motion, and warmly and clearly defended and illustrated the Unitarian's views of the person, character, and office of Christ. The Rev. J. Platts of Doncaster, submitted the following resolution, "That this meeting contemplates with pleasure the important progress which has recently been made in the cause of Religious Liberty, and looks forward with the most sanguine hope to the removal of every restriction which has been imposed thereon;" and accompanied the resolution by various remarks on the nature and progress of mental freedom. The motion was seconded by Mr. Watson of Hull, the Treasurer to the Association, who spoke of the interest he had always felt in the concerns of the Society ever since its commencement. Dr. Longstaff of Hull, moved, "That this meeting hails with delight the rapid progress which is making in sound knowledge and liberal principles in every department, anticipating that these blessings will ultimately lead to the universal reception of pure and rational Christianity." After Dr. Longstaff had spoken on the encouraging progress and diffusion of knowledge in general, Mr. Henry Hawkes seconded the motion, dwelling more particularly on religious knowledge—of all, the most valuable to man. Francis Moat, the patriarch of Thorne, one of the earliest members of the congregation, a picture at once of Christian integrity and of the simplicity of the doctrines he professes, as well as the intrepid and indefatigable reformer of deeds of darkness once perpetrated in the Asylum at York—this venerable man rose in the midst of the audience, to pour forth his full heart, and compared what he could recollect, when there were only three or four Unitarians in Thorne, and they surrounded by bigoted opponents, to the cheering scene he then witnessed. Afterwards, the Rev. W. Worsley of Gainsborough, proposed,

"That the members of this religious body cannot contemplate, without feelings of regret, the dissensions that prevail in the Christian Church, and more especially those indications of a want of charitable indulgence and brotherly feeling, which are frequently manifested towards themselves." Mr. Worsley spoke of the unchristian spirit that too often appears in the opposition of the orthodox, to other opinions than their own, both in their printed manifestoes and their oral communications. The motion was seconded by Mr. Darley of Thorne. The Chairman concluded the meeting about half-past nine, by giving a summary of the observations that had been made. The hymn, "From all that dwell below the skies," was then sung by the whole Assembly, and after a benediction pronounced by Mr. Philp, the meeting separated:—our friends highly delighted, and trusting, that from the marked attention paid to the various speakers, much had been effected in softening down, if not removing the prejudices and misconceptions so commonly entertained against the pure and holy faith of the Christian Unitarian. For ourselves, we rejoice at the manner in which this Association was conducted. As our public meetings have been usually carried on, the public have, in fact, been excluded. The business of the Associations gone through at the Chapel, has generally been dry, tedious, and uninteresting, whilst the interesting, eloquent, spirit-stirring addresses of various speakers, have been uttered within doors, closed by the high-priced dinner ticket to strangers and poorer members, and from which females were debarred an account of what are styled the decorums of society. The Moor-Lane Bolton anniversaries, the Portsmouth and Nottingham tea meetings, the Kent and Sussex, and North Eastern Associations, broke through the aristocratical and unsocial custom, and introduced a better order of things. But better still, we think it is, to hold meetings at which all denominations can attend, at which our principles can be defended and illustrated, not to ourselves merely, but to those who deem us in error; and again we express our pleasure, that the example of the Methodist Unitarians of Rossendale, and the Sheffield Fellowship Fund, has been followed out so successfully by the Members of the Association for Hull, Gainsborough, Lincoln, Doncaster, and adjacent places, at their late meeting at Thorne.

We rejoice to find, that the various "sayings and doings" of the Synod of Ulster and its subdivisions, have produced a re-action in the public mind, which, if it be carefully and assiduously cultivated, cannot but lead to most important consequences. "The Bible Christian" already possesses a truly encouraging list of subscribers. Of the *second* number, five hundred copies were printed more than of the *first*. "The Irish Unitarian Christian Society," of whose plan we gave a short account in No. XLII. page 222–224, was fully organized on the 17th March, at a very interesting meeting held in Dublin. On the 21st March, the first of a course of lectures on the principles of Unitarian Christianity, to be delivered in Strand-Street Chapel, Dublin, on Sunday afternoons, by the four Unitarian Ministers of that City, was preached by the Rev. Dr. Drummond. The subject was, the Unitarian Christian's faith explained; and the discourse has since been printed. We hope to give extracts in our next Number. These lectures have already excited a good deal of public attention, and have been attended by crowded congregations. "The Ministers in Belfast and its neighbourhood, have also, we understand, arranged a course of lectures, and the first of the series, we believe, was preached on the 18th April, in Dr. Bruce's Meeting-house, by the Rev. W. Bruce. We hail these various efforts, with sincerest satisfaction. Let the public attention be but excited, let plain and faithful expositions of our principles be made, let measures be taken to undeceive the public mind, let them be engaged in with perseverance and conducted with unction, and "Unitarian *foolery*," as the Rev. Henry Cooke is accustomed in his sermons to designate our faith, will be vindicated from the aspersions of this theological caricaturist, and manifested to be, as was the mission and the work of the Saviour, "the power of God, and the *wisdom* of God." In the labours of the Rev. H. Cooke, to "probe the breast" of candidates for the ministry, and the attempts of himself and others, to expel from that precious Paradise, the Synod of Ulster, "the serpent of Arianism," will be witnessed, we doubt not, another instance of the wrath of man being made to praise that God, who overrules and controls all things to the production of human purification and improvement. Presbyterianism, Calvinism, will find, we trust, their Scylla and Charybdis, in Synodical Overtures, and in

clerical, magisterial, and police proceedings at Greyabbey. Truly, they were all sorry exhibitions of Presbyterian purity and freedom—of Calvinistic soundness, honesty, and charity. Perfectly do we agree in the sentiment so well expressed in a letter which appeared in the Northern Whig, and dated Leeds;—

"On retracing the events which have taken place in the Synod of Ulster, I feel persuaded, that they have all sprung, as the natural fruit, from the ecclesiastical organization of that body. Presbyterianism appears to me, unless in a modified form, the very essence of spiritual tyranny. With an *appearance* of liberality, it strikes at the very root of liberty. It countenances an interference with the dictates of conscience—it recognizes the right of directing the religious faith of congregations, and of excommunicating those who do not embrace some human standard of doctrine. It is even *worse* than Episcopacy; and for this reason, Bishops are generally men of liberal education and of superior rank, and, consequently, are, in some measure, *removed* above petty prejudices. *Presbyterian Bishops*, on the other hand, are *chiefly* from an inferior grade in society, who, having gone through a few years of school and college preparation, and having had but little opportunity of general intercourse with society, are fixed down in a congregation, with all the prejudices and prepossessions of early life strong upon them; yet, these men, confined as are their views, compose the many-headed monster, to which those, even of the most enlarged views, when such chance to be connected with their body, must submit. My humble opinion, therefore, is, that the Remonstrants should *guard* against the evils which are connected with the Presbyterian form of Church government. They should make it distinctly understood, that they disclaim all authority over the consciences of their brethren. That each congregation shall have the uncontrolled privilege of electing its own minister, and regulating its own creed—that the authority of the Remonstrants shall terminate with *instruction and advice.* This truly Protestant principle has been recognized by the Presbytery of Antrim and the Southern Synod—religious bodies which may be truly held up as *models of Christian forbearance and charity.* Let the Remonstrants follow their example."

THE

CHRISTIAN PIONEER.

No. 46. JUNE, 1830. Vol. IV.

Congregational Society at Keene, New Hampshire, America.

[THE Rev. T. R. Sullivan, the Pastor of this Congregation and the Editor of "The Liberal Preacher," delivered the following Address, on laying the corner-stone of the new church, on the 4th July, 1829. The day was happily chosen for such an occasion, it being the anniversary of the independence of America. A large assembly was collected, and must, we think, have been much impressed by this plain and impressive exhortation.—*Edit.*]

"My Christian Friends and Brethren,—The ceremony of laying the corner-stone of a Christian temple, is an act of devotion and faith. On the commencement of our work, we feel it to be a duty to invoke the blessing of Him, whose we are, and whom we serve; and to express our devout belief, that unless the Lord build the house, we labour in vain. Under a deep sense of our dependance upon Him for success and happiness in all our undertakings—in his presence—and under the broad firmament, which his presence fills, and his power upholds—and acknowledging his providence in the liberal aid rendered by our respected and lamented friend, who saw this day, but whom we behold no more,—we have, in the name 'of Jesus Christ whom He hath sent,' placed this stone, and beneath it, we now proceed to deposit a plate with an inscription, which no eye shall again see, until the edifice we are about to raise shall be moved from its foundations, and which we trust will then testify to some generation of our children's children, that the God of their fathers is their God.

On the Fourth Day of July, A. D. 1829,
The Corner-Stone of this House,
Erected by the Keene Congregational Society,
Aided by a donation from William Lamson,
And dedicated to the Worship of
The only True God,
In the name of Jesus Christ whom He hath sent,
Was placed with religious ceremonies.

T. R. SULLIVAN, Pastor.
One is your Master, even Christ, and all ye are brethren.
The Word of the Lord endureth for ever.
This Society was incorporated, A. D. 1825.

"When, after many generations shall have passed away, our descendants shall remove the plate, which we have now deposited, from the ruins of the structure we are beginning to erect, they will feel that what we have now done is not unmeaning nor unimportant. To them, as to you, it will intimate, that we trust in God as the refuge of man in all ages; that we believe in Him who is 'the only true God,' the 'Father of all, who is above all,' the God of Abraham and Israel, of Moses and the Prophets, and the God and Father of our Lord Jesus Christ, whom we acknowledge as the only Mediator, and as he came from God, and God was with him, the true and efficient Saviour. It will show, that like them, as we doubt not, we have hoped in his sanctifying truth, his aiding spirit, and his saving mercy, through our Lord Jesus Christ. It will indicate, that in providing for our own highest good, we have not been unmindful of the influence which the exertions of the fathers to support the institutions of the Gospel, will have upon that of even their remote posterity.

"The day appointed for this ceremony, reminds us how much our ancestors have done for us. It recalls to us those of our fathers who left home and country, and those of them who fought and bled, that they and their children might be free. And on this anniversary of that glorious —I had almost said religious—act, which shook the long stability of arbitrary times, and ushered in the ages of liberty, it may not be inappropriate to express our gratitude, that the civil freedom which man could not wrest from us is an emblem of the religious liberty secured to us by God. *That* liberty we have thought it our privilege and duty to use. Any one may, indeed, record his opinions in scriptural or human language—in a creed or confession—but no man, or body of men, has a shadow of pretence for the right of making it a test of Christian belief or standing, to subscribe to any creed but the Bible; nor have any class of Christians authority to require that the Bible shall convey to others but one meaning, and *that* the meaning attached to it by themselves. To follow the dictates of conscience in religious belief, for which we

are accountable to God alone, neither claims human praise, nor should subject us to human censure. Unrestricted religious inquiry, and the unmolested enjoyment of our faith, are rights with which none may interfere. To be called by the name of the Master whose disciples we profess to be, and whose servants we wish to become, is an act of justice that we demand, a badge of equality which we will not surrender.

"To our fellow Christians, with whose eyes we have not seen, we allow the same rights and the same claims. We do not think that their acceptance with God depends upon their minutely agreeing with us; nor do we esteem them less, or wish them worse, for differing from us. We do not regret that all cannot think alike; it is the law of our nature, and we adore the wisdom that established it, but we fear that it lieth in all of us to live more peaceably, and more charitably to differ than we do. In this spirit, we declare, that we do not place this stone as a rock of offence; and if it should be thought so, the history of our Lord teaches us, that to be 'rejected of men' is not a proof of error. We do not raise these walls as barriers of division; and if, in effect, they become so, it is not because they will not contain an altar where all will meet as brethren, and which none, we hope, will ever leave with feelings of enmity towards God or man. We do not claim to be the only true church; and if compelled to be distinct, it is because we are excluded from the table of our differing brethren, and not because our own cannot be approached by them.

"But anticipations of more distant results, invite us to leave, indeed almost to forget, the existing dissensions which we have painfully noticed. We look forward. And to the eye of our faith, the passage of years is marked by the course which truth will run to glory and power, and by the influence which, with its light, it will spread to give rest to the churches, and a more scriptural theology and more Christian temper to the times. We look forward. And we foretell no disgrace to our opponents, and wish them no evils, by believing that they will yet understand that the 'spirit of exclusion is not the spirit of Christ.' But we will not be thought to be 'boasting of things without our measure;' we know that the seed and increase are from God. We do not identify the progress of truth with the limits within which our opinions

are, and shall be openly professed, nor estimate the real triumphs of the cross by the churches we erect, or the ranks that range themselves under the banners of love. We believe that Truth, we do not say Unitarianism, for we do not assume that the creed of any one of us is *wholly* free from error, Truth is gradually removing human foundations and silently replacing them with Divine materials. We believe that He will uproot error without endangering the great foundation of truth, the Bible. We believe that a universal revolution is going on, although we do not see, or wish to see it accomplished by a universal warfare. We think, indeed, that Unitarian Christianity is, in the main, the Christianity of the Bible; but we do not arrogate to ourselves the spirit that leads into *all* truth. We hope to learn more from that spirit, and we love truth, we trust, too well, not to be ready to acknowledge our fallibility, and willing to renounce any error of which we may be convinced. We are disposed, without anxiety, but not with indifference, with unmoveable trust, though not in indolent repose, to leave the issues of our sentiments to God, while to man we say, 'Refrain from us, and let us alone; if this counsel or this work be of men, it will come to nought, but if it be of God, ye cannot overthrow it.' And to the violent, the embittered, and the misled, we add, 'Consider well, what, and in what manner, you oppose, when you attack or revile the opinions of any who take the Bible for their rule, 'lest haply ye be found fighting against God.'

"But I have been drawn beyond the length which the occasion allows. I recur to the concern nearest our own and all bosoms. In the course of nature, all of us will soon pass away with the passing fashion of this world; but we can carry nothing out of it but the remembrance of what we have been, and the consciousness of what we are. The faith that will make a part of our characters, will be measured by other tests than the emblems of party or the watchwords of division, in the day, when, according alike to their light and their deeds, God will judge the secrets of men's hearts by Jesus Christ. Shall we not, then, hope and strive, by a teachable spirit and fruitful faith, to be able to look back through what yet remains to us of life, and far beyond, with associations of deep and happy interest to this spot?

"What we do now, let us, in conclusion, be reminded,

we do not for ourselves alone. We are doing for others what we would that others had oftener done for us. Before this stone shall be heaved from its resting-place, and the light of day shall again fall on this inscription, we hope that here many souls will have been turned to righteousness, and have departed to shine as the sun in the kingdom of their Father. And when, at last, the work we now in God begin, and hope in God to finish, shall have been crumbled by the slow destruction of years, and other hands shall prepare to build anew on its ruins, the eyes that read this record shall fill, and the hearts that sought it shall turn affectionately to us, as they revert to this day, and thank us for placing here this monument to truth, and memorial of our interest in an unknown posterity—while they look with a higher reverence, and bow with gratitude more profound, as well as with a confidence that rests not on man or man's labours, to Him whose name is perpetual, and whose word endureth for ever.—Amen."

The Unitarian.—No. 6.

THE doctrines of the creation of the material universe by the agency of Jesus Christ, and of his existence in a super-angelic state, or nature, before his appearance on earth, are the subjects of this paper. These doctrines have been, and are still, held by many excellent and learned Christians in the great body of the Unitarians; for they contain nothing absolutely inconsistent with the simple unity and unrivalled supremacy of Jehovah. They who hold them are still the worshippers of One God in one person. But as I am desirous of supporting, in the papers under this title, the proper Unitarian doctrine of the simple humanity of Jesus Christ, I shall endeavour to show, that the above-mentioned doctrines have no foundation in the Scriptures.

That Jehovah was the sole agent in the creation of the universe, is, I think, clearly and indisputably laid down in many sublime and emphatic passages of the Old Testament; as, "In the beginning God created the heaven and the earth," Gen. i. 1. "The sea is his, and he made it; and his hands prepared the dry land," Psal. xcv. 5. "Thus saith Jehovah that created the heavens, God himself that formed the earth and made it: I am the LORD,

and there is none else," Isa. xlv. 18. "Thus saith the LORD of hosts, the God of Israel: I have made the earth, and the man and the beast that are upon the ground, by my great power, and by my stretched-out arm," Jer. xxvii. 5. "Thou, even thou, art LORD alone: thou hast made heaven, the heaven of heavens, with all their host, the earth, and all things that are therein, the seas, and all that is therein; and thou preservest them all," Neh. ix. 6. "By the word of the LORD were the heavens made; and all the host of them by the breath of his mouth. He spake, and it was done; he commanded, and it stood fast." Psal. xxxiii. 6, 9. "Who hath measured the waters in the hollow of his hand, and meted out the heavens with a span, and comprehended the dust of the earth in a measure, and weighed the mountains in scales, and the hills in a balance? Who hath directed the Spirit of Jehovah, or, being his counsellor, hath taught him?" Isa. xl. 12, 13. "Hast thou not known, hast thou not heard, that the everlasting God, the Creator of the ends of the earth, fainteth not, neither is weary?" ver. 28. "Thus saith God the LORD, he that created the heavens, and stretched them out; he that spread forth the earth, and that which cometh out of it; he that giveth breath unto the people upon it, and spirit to them that walk therein," xlii. 5. And again, in terms that seem entirely to exclude the agency of any other being; "Thus saith Jehovah, thy Redeemer, and he that formed thee from the womb, I am the LORD that maketh all things; that stretcheth forth the heavens *alone;* that spreadeth abroad the earth by *myself,*" Isa. xliv. 24. See also, among other places, Exod. xx. 10, 11; Job ix. 8; Psal. viii. 3, lxxxix. 11, cxxxvi. 3–9, cxlviii. 4–6; Isa. xl. 26, xlv. 7, 12, xlviii. 13, li. 12, 13, 15; Jer. x. 12, li. 15; Amos iv. 13; Acts iv. 24, xiv. 15, xvii. 24; Rev. iv. 11.

There is not one passage to be found in the Old Testament, in which there is any mention made of a subordinate Creator. Jehovah is always represented there, as the only Creator of the heavens and the earth, and all things that are therein. If we look to the New Testament, we shall find, that of the eight persons whose writings compose that collection, six cannot be found to make any mention whatever of the pre-existent state or dignity of their Lord and Master, the promised Messiah. "Of the six writers," says Mr. Belsham, p. 16, "who make no mention

of the pre-existence and Deity of Jesus Christ, three are professed historians of his life, miracles, and doctrines, and one continued the history to upwards of thirty years after his Lord's ascension;" "but neither the history nor the discourses of Christ, nor those of his Apostles, for thirty years after his ascension, contain the least hint of his pre-existent state and dignity." The evidence of these doctrines, then, depends entirely upon the testimony of John and Paul. Now, no reader of the Scriptures can fail to have observed the highly figurative style of these two writers. The discourses of our Lord, recorded by the Evangelist John, abound throughout in bold and striking, and sometimes obscure and mysterious, metaphors; and particularly in those chapters in which the passages are found which are supposed to favour the doctrines against which I am contending. And, with respect to the testimony of the Apostle Paul, it is worthy of remark, that the doctrines are not even supposed to be found (with the exception of a few slight and obscure passages) in his larger and more popular Epistles; "the principal appeal is made to the Epistles to the Philippians and Colossians, which are figurative throughout, beyond all the others; and to the Epistle to the Hebrews, the author of which is doubtful, and in which the writer indulges himself in an ingenious, but perhaps a forced and fanciful analogy between the Mosaic institute and the Christian dispensation." (See Belsham, p. 19, for a clear, forcible, and eloquent statement of this argument).

I shall now proceed to examine those texts upon which Arians most rely; and hope to be able to prove, that they contain nothing at all inconsistent with the strict and proper humanity of Christ. I have already (Vol. iii. p. 284, &c.) examined the introduction to John's Gospel; and if the interpretation which I have there given of it, be the true one—and farther examination has impressed the conviction that it is so, more firmly on my mind—the Arian can derive no more advantage from it than the Trinitarian; I should therefore have made no farther remark on it here, but for the communication of "Erasmus," (Vol. iii. p. 341.) I have perused his remarks with attention, and I hope, with candour; but I am still of opinion, that it is the power or attributes of God, that is here personified under the title "the Word." And among other motives (the principal one seems to have been, to confute

the Gnostic impostors) which the Evangelist had for writing this introduction, he did to show how Jesus Christ came to be called "the Word," which he is in many passages in the New Testament, especially in the writings of this very author. After the word or power of God, the perfections denominated "Logos," became tabernacled in the person of Jesus Christ, he might then properly and be emphatically called "the Word;" He is called, too, "the resurrection and the life;" he was not that event, but he was the person commissioned to proclaim it, and who was to give a glorious pledge of its truth, by his own resurrection unto life. I would refer "Erasmus," and my readers, to the "Christian Reformer," vol. x. p. 344, where he will find the view which I have here taken of the passage, clearly stated and eloquently vindicated. In many passages in the New Testament, the word "logos" (word) means the perfections of God, as displayed in His works, and in the Gospel; in others, again, it means Christ; see, for instance, Psal. xxxiii. 6—John xii. 47—Heb. iv. 12—Acts x. 36—2 Thes. iii. 1—and the beginning of John's first Epistle. Dr. Jones ("Illustrations of the Four Gospels," which able work I have only seen since I wrote my former papers) says, after quoting at length the above passages of Scripture, "We have, then, good authority to conclude, that the 'logos' primarily means the perfections of God—and the name is extended to the Gospel and to Christ, as subjects in which they are proved and manifested; that the several subjects in which these perfections are displayed, as far as they are expressed by the term, are one and the same; and therefore it may be applied to either of them, or to all of them, even in the same passage, and that without any impropriety or ambiguity." There appears to me to be another reason, why "the Word" must mean the power or the attributes of God in this passage, and this will be another difficulty to be added to the two of "Erasmus," which is, that the creation of the material universe is not elsewhere ascribed to Jesus; and I shall now examine the passages by which my assertion may seem to be contradicted.

The first, into the meaning of which I shall now inquire, is Coloss. i. 15–19, "Who is the image of the invisible God, the first-born of every creature: for by him were all things created that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or

dominions, or principalities, or powers; all things were created by him, and for him: and he is before all things, and by him all things consist; he is the head of the body, the church; who is the beginning, the first-born from the dead; that in all things he might have the pre-eminence; for it pleased the Father, that in him should all fulness dwell." That the Apostle did not mean, in this passage, to ascribe the *natural* creation to Jesus Christ, appears to me very evident. They are not the objects of the material universe, which Christ is here said to have created. The Apostle does not say, that the heavens and the earth, and all the host of them, but "things which are in heaven and which are in earth," were created; he saith nothing about the sun, and the moon, and stars, and man, and beast, &c. it is of states of things that he speaks, "thrones, dominions, principalities, and powers." This passage, then, is not, and cannot be, in opposition to the clear and positive declaration of Jehovah, that He stretched forth the heavens *alone*, that He spread abroad the earth by *Himself*. The Apostle appears to me to be here speaking of the *new* creation, of which Jesus was, under God, the chief and the head; it was in *this* respect, that all things were created by him and for him, and that in him all things consist. That this is the meaning of the Apostle, is, in some degree, evident from the passage itself, for he continues, "for he is the head of the body, the church, the beginning, the first-born from the dead, that in all things he might have the pre-eminence: for it pleased the Father that in him should all fulness dwell." By the new creation, is meant, that great change which, by the preaching of the Gospel, was introduced into the moral world, and particularly into the distinction between the Jew and the Gentile, and into the state of the heathen nations; this Jesus calls being born again (John iii. 3–8), and it is repeatedly spoken of by Paul as a new creation (see Eph. i. 10, ii. 10–15, iii. 9, iv. 24—Col. iii. 10—2 Cor. v. 17); and Isaiah saith of the gathering of the elect, or of the Gentiles, into the New Jerusalem or Church of God, "Behold I create new heavens and a new earth," (Isa. lxv. 17.)

The passage may, I think, be paraphrased as follows, "Who is the image of the invisible God," His representative to mankind, and the ambassador of His love and mercy; the first-born of the whole creation, the first be-

gotten from the dead, the chief among many brethren, head over all things to the church. For all persons, (that the word translated all things, frequently means all persons, see particularly the 20th verse of this chapter, and 1 Cor. i. 28,) who, by faith in him, enter into this new and everlasting dispensation, whether Jew or Gentile, governors or governed, high or low, bond or free—all men, however exalted their greatness, dominion, dignity, or authority, are created anew to holiness and blessedness; he appointed apostles and teachers, and endowed them with the powers which he had received from his Father, that they might accomplish the purposes of his mission; and he is before all persons, he has the precedence in time, character, and dignity; and in him all things consist, as the bond of union; he is the head of the body, the church—the source of vital influence and energy; who is the beginning, the first-born from the dead, that in all things he might have the pre-eminence; for it pleased the Father that in him should all fulness dwell." This interpretation is confirmed by a similar passage of the same Apostle: Eph. i. 19–22, "According to the working of his mighty power, which he wrought in Christ, when he raised him from the dead, and set him at his own right hand in the heavenly places, far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come; and hath put all things under his feet, and given him to be the head over all things to the church." This is little more than another version of the same ideas; but there is evidence here, that he did not possess these powers and distinctions, either in his own nature or in a pre-existent state of being.

The next text which I shall examine, is Heb. i. 2: "His son whom he hath appointed heir of all things; by whom also he made the worlds." The Greek word (αιωνας) here translated "worlds," "never (says Dr. Sykes) signifies the heavens and the earth, and all things that are in them; but it means ages, or certain periods of time—the Antediluvian, the Patriarchal, the Mosaic ages and dispensations."—See also Parkhurst's Lexicon. And the words here translated "by whom," will bear the meaning "for," or "on account of whom;" which, though an unusual, is by no means an unjustified sense; (see Grotius, in loco. Cappe's Critical Remarks, vol. i. p. 51,

or Belsham, p. 294). "Admit, then," says Dr. Lardner (on the Logos, p. 56), "the interpretation of Grotius, 'for whom,' and we have a most apt and beautiful sense, which is this: for whom also, or in respect to whom," as a preparation for whose coming "he disposed and ordered the ages, that is, the antediluvian, the patriarchal, the legal ages or periods, and all the divine dispensations towards the sons of men." The remainder of this chapter has already been examined (Chris. Pioneer, Vol. iv. p. 142), as has also Philip. ii. 5–11 (Vol. iii. p. 286, &c.); and I have nought to add to what is there said.

And these are all the passages which can be produced to prove, that Jesus Christ was the subordinate Creator of all things; and these five doubtful and obscure passages, which I have endeavoured to show, will bear, and do indeed require, an entirely different interpretation,—what are they, with all the force and meaning which Arians would give them, when compared with the numberless sublime and beautiful passages, some of which I have quoted and referred to in the beginning of this paper, all declaring, in the plainest and most emphatic terms, that Jehovah is the alone Creator and Preserver of the Universe? They are but as the twinkling of a star, compared with the glorious rays of the meridian sun. Γαμμα.

(To be Continued.)

Heaven.

"And the city had no need of the sun, neither of the moon to shine in it, for the glory of God did lighten it, and the Lamb is the light thereof."—Rev. xxi. 23.

THERE is a land where earthly woe,
And earthly sorrow all shall cease;
No sin shall grieve, no tear shall flow,
In that sweet land of love and peace.

There is a sunless, starless sky,
And yet no darkness there is found,
Night cannot spread her canopy
Where God's own glory shines around.

There is a home where friends shall meet,
And never, never part again;
And those who loved on earth, repeat
The vows they pledged in sorrow then.

Eternally that land shall bloom,
Grief from that cloudless clime be driven,
Immortal joys pervade that land,
That land, that clime, that home is Heaven!

V. D.

The Shakers of America.

Dr. John Evans, in his "Sketch" and "Sequel," has, amongst the various denominations into which the Christian world is divided, given a very interesting account of the sect called "Shakers." Perfect liberty and equality, as well as community of goods, constitute some of the characteristics of this Society. No church-creed binds them together; "their Confession of Faith," as they themselves declare, "if it may be so called, is, to show their faith by their works, in doing justice, and loving mercy." And their practice, in as far as their own Society is concerned, has justified that declaration, there having been no instance of a brother going to law with a brother in any case; nor has there ever been any necessity for a general council, or even a church meeting, to settle any differences. Several establishments of Shakers have been founded, two in New Hampshire, two in the State of New-York, four in Massachusetts, one in Connecticut, and two in the district of Maine. The original establishment was at Lebanon, in the State of New-York. We copy from "The Christian Register" of September 19, 1829, the following account of the religious services of a Sabbath amongst this body. Pity is it, that so much fanaticism should be mingled with their benevolence, and that their views of the worship which the Deity requires, should be so much at war with those enlightened conceptions of the character of the heavenly Parent, which Christianity inculcates. Pity is it, that they should consider withdrawment from the world to be essential to Christian purity, and that they do not give that best test of discipleship to Jesus—the keeping themselves "unspotted from the world," though exposed to its temptations and corruptions. "Pure religion, and undefiled before God, even the Father, is this, *to visit* the widows and the fatherless in their afflictions," as well as to preserve purity of heart, and a character unblemished, and a con-

duct right in the sight of Heaven. And all this cannot be accomplished surely by solitude and seclusion. Compared, however, with other fanaticism nearer home, though it may excite regret, it calls not forth a stronger feeling.

" Not long since, I attended a religious meeting of the Shakers at New Lebanon, N. Y. This Society, the oldest of the kind in America, was founded by Mother Ann Lee, who died here in 1784. The house of worship is in the Shaker Village, about two miles from Lebanon Springs. It stands in a field, a few rods from the road, fronted by a picket board fence, in which are two gates, through one of which the females enter the house, and through the other, the other sex. There are no pews, but moveable seats for the accommodation of strangers, in front of which is the area on which the Society worship. They entered in small numbers, and with irregularity. The hair of the males was cut short and smooth in front, but hanging down considerably behind. They were principally without coats, having a green ribbon tied around their shirt sleeves above their elbows, wearing long waistcoats with large pockets, resembling very short coats, and dark pantaloons with distant and small white stripes. The females wore smooth caps, gowns perfectly white, except a few which were slightly shaded, all having a single plait or hem two or three inches from the end, and perfectly white handkerchiefs, and pinned under the bosom. Their pale, sallow countenances, with their white smooth caps, gave them quite a ghostly appearance.

" When the hour for commencing worship arrived, the men formed themselves into six parallel lines, containing about fifteen persons each. Fronting and facing them, the females did the same. These lines were run from the audience to the opposite side of the house, the front line of the females approaching that of the males in proportion to their distance from the audience. They stood with hands clasped together upon their breasts, so as to bring the arms between the wrist and elbow into a horizontal position, each female having a white folded pocket handkerchief thrown over the left arm. After standing in this position for a few minutes, one of the Elders made a few rather unconnected remarks, which seemed principally to be an exhortation of gratitude to God for the privilege they had of meeting together for worship. He then commenced a very dolorous chant,

the words and air of which appeared familiar to the Society, who joined with him, keeping time with their feet, and making corresponding gesticulations with the body. They all sang in unison, were mournful, and loud.

"After this, the Elder made another address upon the state of feeling proper for religious worship, alluding to their separation from the world, their being united as members of one body, and briefly touched upon a few of the duties which grew out of this relation. They then joined again in a mournful chant, in the course of which they all fell upon their knees, still keeping their hands folded, in which position they remained a minute or two after the hymn was concluded. They rose, and another appropriate address was made, a part of which was excellent, and remarkably well calculated to produce a serious impression upon the audience, and to check every feeling of ridicule which would naturally arise in the minds of the lightheaded, at so novel and uncommon a mode of worship.

"Singing was again commenced, accompanied with what is called dancing. This is a kind of trot, in which all of them, keeping time to the music, took two steps forward, and then a double step. They then turned, each one to the right, and took the same steps, then to the right, and to the right again, so that although the whole of the congregation was always moving in the same direction, at the same moment, yet each individual performed his dance around a little square, each side of which was made by two steps and a double step. All this was done with their hands hanging at their sides, and with as much precision and regularity as a well-disciplined company would perform its evolutions. At different times, during this ceremony, they danced forward several steps and back again, whether by any regular rule or not I was unable to discover; after which they resumed their dancing in squares. During this ceremony also, there was a line which appeared to be composed of the aged and infirm who did not join in the dance, although they did in the singing, which extended along the head of the house and fronted the audience.

"They next formed themselves four deep, men and women, and danced in procession around an oblong figure of twelve or fifteen persons, their arms being fixed in a horizontal position, and stiff at their sides; while their

hands, sometimes with the palms, at other times with the backs down, were simultaneously flapping time to each step of the feet. There were intervals, during this part of the service, for addresses from members of the Society. One quite aged female, among others, made a very earnest address in so loud, rapid, and breathless a manner, and accompanied by violent gesticulations, contortions, shaking of the head and body, and even stamping, that it was very difficult to hear much that she said. She seemed to say much about Mother Ann, and about herself, having, for very many years, sought for true religion, but never having found it till within a year or two. Her speech appeared to be quite a compound of enthusiasm [fanaticism], affectation, and sincerity. These addresses were succeeded, almost alternately, by short chants, and particularly after the speech mentioned, they raised their hands upward, and clapped them with uniformity to the time of the music.

"After several of these short addresses from different individuals, the singing and dancing was resumed. They passed round the circle a few times, and danced into the position which they held when the religious services commenced. An Elder now stepped forward, and addressed the audience with great solemnity and effect. He began his address in a very simple and solemn manner, by remarking, that it was a very common saying among the world's people, that we Shakers are deluded. He undertook to show, in an unstudied manner, that it was not so, but that the world was deluded, for it does not live up to the religion it professes. 'Who is deluded? He who is humble and pure; or he who indulges in the lust of the eye and pride of the heart—he who divides what he has with others, that the poor may be comfortable, or he who riots in luxury and opulence, while he refuses, though professing himself to be a Christian, to relieve his famishing neighbour? Who are deluded? They who persecute one another, go to law, delight in doing each other injury, seek revenge; or they who unite together in brotherly love, as members of the body of Christ, having all things in common? Yet the world calls us deluded, because we separate ourselves from it, and *practise* what Christianity requires. And if *you* separate from the world, it will call you deluded. The world called Jesus Christ deluded. Was it true?' He dwelt also considerably upon the first and second Adam, which he said could not co-exist, and

which to me was not perfectly intelligible; but which seemed to amount to this, that those could not be Christians, who indulged in any pleasures of the world, merely as such, because they war against the soul, and must be inconsistent with the true spirit of Christianity. He spoke for several minutes with naturalness, solemnity, and occasionally much eloquence, but without gesticulation. The impression made, was one that would be likely to be useful and permanent. After this, the Society again sung, and one of the Elders observed, 'the service seems to have been continued to a suitable length, and we will retire to our places'—upon which all dispersed.

"Such were the services of the Sabbath, when I attended, as nearly as I can recollect. They commenced at the usual time for public worship, and continued till nearly one o'clock, there being but one exercise on the Lord's day. These services vary considerably on different days, but they are always marked by the peculiarities mentioned. On the whole, they were very solemn and impressive. Although there was much that would appear ludicrous to a stranger, yet no sober-minded person could witness them without being very favourably impressed. The singular, I may say almost death-like appearance of the female countenances, in unison with their white dresses, and the dolorousness of the chants, gradually gain upon one's feelings, till he is lost in interest. Every thing is solemn and still, except the noise arising from the mode of worship; and the sympathy of nearly three hundred persons, deeply and sincerely engaged in worshipping God according to the dictates of their own consciences, cannot fail of being communicated, in some degree, to the spectator, however much he may be predisposed to despise what may seem to be ludicrous and absurd."

Orthodox Concessions.

We keep a register of orthodox concessions. At some future time, the public may be put in possession of our gleanings, for a tract on the subject we think likely to be useful, and very much to be desired. By way of calling the attention of others to the admissions of orthodox writers, we extract a few instances from our common-

place book. The Congregational Magazine for January, comes out with the admission, "that Unitarians acknowledge the divine mission of Jesus Christ, and are (to use their own words) 'firm believers in the evidences of revelation.'" The same Number does ample honour to the names of Milton, Locke, Lardner, Paley, Kippis, Watts, Price, and Priestley, as dissenters, "whose contributions to our national literature, to learning, and to science, it would be affectation to regard as of trifling importance."

Sir Isaac Newton was a Unitarian. His eulogy has been pronounced by Dr. Chalmers; and the same qualities of mind which led him to remove the veil, which, before him, lay on the face of nature, the Doctor tells us, accompanied him in his theological pursuits.* Nor do we think the worse of this concession, because, finding that he had in fact pronounced a eulogy on Unitarianism, he afterwards endeavoured to explain this language away, labouring to make out that he alluded merely to the philosopher's attachment to the Bible. The first statement was, we doubt not, the dictate of his judgment and feelings—the second, of his sectarian prudence and aversions. Taking the admission, however, as pared down by the Doctor's second thoughts, we have it clearly set forth, that it is possible for a Unitarian to be sincerely attached to revelation—that it is possible for a man holding the Bible to be his sole guide to religious truth, to reject what are deemed by some the essentials of Christianity. Who can believe that a man like Sir Isaac Newton, with his admitted deference for the Word of God, should be allowed to run into grievous and fatal error? And who will be presumptuous enough to refuse to such a one, and to those who have imbibed his spirit, and tread in his footsteps, the name of Christian? Another orthodox writer has recently spoken, in terms of the highest praise, of Sir Isaac Newton.

"In no human being, probably, was this quality (humility) exemplified in so satisfactory a manner in its application *to subjects not religious*, as in him, who, by universal consent, is pre-eminent in the ranks of philosophy. If ever the modesty of true science were displayed, it was in Sir Isaac Newton, whose genius was even less admirable and less remarkable, than his simplicity, patience, and

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* Discourses on Astronomy.

perseverance. Never, it may be presumed, would he have made that wonderful discovery of the great law of nature, had he not regulated himself by the determination which he had so solemnly adopted, and which he thus explicitly declares. 'I keep the subject (of investigation) constantly before me, and wait till the first dawnings open slowly, by little and little, into a full and clear light.'"* Is not this the very principle which Solomon recognises in religion, in his brief, but beautiful description of the pious man's career? "The path of the just shineth more and more unto the perfect day." Notice how the writer's prejudices have made him restrict what he says to physical truth,—"in its application to subjects not religious." Now, is it likely, we ask, that if Sir Isaac Newton was all this in philosophy, he should be totally different in religion? Did he, was it possible that he should, throw aside his humility and patience of labour, when he opened the Bible? Do we find men humble, when reading one, and proud when reading another book? And if his excellences led him to find truth in philosophy, is it likely that they led him from truth in religion? Are the principles requisite for the pursuit of truth, different in the one from what they are in the other? No: the writer himself says, that Solomon has recognised in religion the principle which guided Sir Isaac Newton in philosophy. The conclusion is, then, that there is at least a strong likelihood that the application of qualities, which, it is admitted, lead to the discovery of truth in science, will lead also to the discovery of truth in religion. From this conclusion, we see no way of escape, except by denying, which is impossible, what has been (incautiously) conceded, that Sir Isaac Newton had the very qualities of mind and heart, which are best fitted to guide the possessor into scientific truth. To proceed with orthodox concessions. In the second edition of his Scripture Testimony to the Messiah, Dr. Pye Smith has given up, as spurious, a whole book of the Bible, *viz.* Solomon's Song.

The Number of the Congregational Magazine for February, contains an article full of concessions. First, and chiefly, we are informed, that 1 John v. 7 and 8, "are spurious, and rejected by all good critics." Secondly, "The Improved Version of the Unitarians," is allowed to

* Library of Ecclesiastical Knowledge.—No. 1.

be "generally excellent." And thirdly, the writer tells us, that the English Bible ought to be revised, and published in a new edition. Many reasons are assigned, among which are the following, and our readers will see that several of them are the very truths that Unitarians have laboured to propagate.

The Hebrew and Greek languages are much better understood now, than when the common translation was made. The originals from which the translators rendered their version, were "corrupt, erroneous, and unsupported." Among the fifty-four translators, very few names appear that were distinguished for scholarship; nor did they have recourse to knowledge which was within their reach. Several words they left imperfectly translated; as, mystery, *signifying something* not *unintelligible, but unknown, a secret or matter not yet published;* angels, for *messengers;* devil, John vi. 70, when it ought to have been *a false accuser.* In some instances, their phraseology is grown obsolete, as *hell* for *hades, worship* for *respectful civility.* In addition, they intimate, that "the learned read one Bible, and the unlearned another;" and assert, that the common version "is dishonoured by indelicate, obsolete, untranslated, and mistranslated terms and phrases;"—that in some cases "it is erroneous and false;"—that it contains "manifold errors;"—was made "by taper or twilight;"—that it has "old moss-covered mistakes, and hoary though erroneous and unintelligible phraseology;"—that "the ignorant mistakes of translators 200 years ago, are reverenced by some as profound spiritual mysteries; the verbal contradictions of which they were guilty, are regarded as divine obscurities." Alas! if Unitarians had said all this, had uttered all these ugly words, what an outcry would have been raised from the Land's End to John o'Groats—what charges should we have heard of our irreverence for the Word of God! We take truth, however, from every quarter, and care not who does the work of reformation, provided it be done. But surely after this (and much more of the same strain), Unitarians will not be taxed with having, and needing to have, a Bible of their own, because they have taken for their private reading, as less imperfect, the translation of a dignitary of the Established Church. G. C. S.

The Detector.—No. 6.

"If there's a hole in a' your coats,
I rede you tent it,
A chiel's amang you takin' notes,
And, mind, he'll prent it."—*Burns.*

"Oh, an' you talk of conscience, I must have mine eye upon you."—
Shakspeare.

THERE are scenes in Scotland dear to every lover of the glories of creation. They seem to be set apart and consecrated by the Infinite Spirit of love. The mingled power and benevolence which they bespeak in their Almighty Author, call forth deepest feeling, and excite thoughts that are hallowed and ennobling. The majestic hills which are reared towards the sky, tell of that Omnipotent hand, which, whilst it laid their foundations in the dust, crowned their summits with his clouds. Those clouds pour forth their treasures, and the peaceful valleys are seen rejoicing in their loveliness. The embosomed waters which reflect the beauty and the grandeur by which they are surrounded, kindle bright imaginings of contentment and of happiness. Their gentle rippling on the shores which bound them, is, "as if a sister's voice reproved" the harsher thoughts and stern delights of man. Earth and heaven seem united in one harmonious anthem, and with a voice of surpassing melody, call on the creature for whose improvement and felicity this fair scene was spread forth, to adore the supreme and all-wise Intelligence, of whose peerless perfection these glories are but a faint and feeble transcript. Nor vainly is that voice uttered. Its pleadings find their way to all hearts which are "finely touched and to fine issues," and retiring to the solitude of the wooded glens, there they walk with God beside the mountain streams.

Among such scenes, that of the Gair-Loch is particularly striking. Formed by one of those branches of the Clyde, which render our western coast so delightful, it would seem, from its narrow entrance, almost secluded from the intrusion of the world. It is a home amongst the hills. The clear and placid waters, the towering mountains, the woods which sweep upward from their base, and clothe their otherwise bleak and sterile majesty, the fields of sustenance for man and beast, variegating with beauty various portions of its shores, form altogether a picture, on which the eye cannot dwell but with complacency, nor the mind

contemplate but with grateful and reverential aspirations to Him, who made a scene so full of loveliness. It is here "He maketh man to lie down in pastures of tender grass, He leadeth him beside the waters of quietness." And if the gracious and holy influences of such a scene were allowed to have their fullest influence upon the mind and heart, it seems next to impossible, that the hand of God our Father should not be recognised in all. No consuming fire appears to drive away the spectator, no relentless, inexorable wrath is depicted, no Almighty vengeance has sent forth its blast and cursed fertility to barrenness.

But the mind, even of childhood, is poisoned in its openings, and the heart glowing with feelings of affection, is perverted by Confessions and Catechisms. The Book of Nature is left, for Boston's "Fourfold State," and the religion of creation is displaced by systematic theology. And then, instead of viewing creation as the mirror of Infinite Goodness, it learns to regard it as a wilderness and a desolation; and man, the high-priest of its riches, is a vile and loathsome worm—and hell yawns for its predestined victim, and the blackness of darkness shrouds him for ever.

Never was the contrasted influence of "Heaven's golden alphabet," and priestcraft's iron pages, more apparent, than in the history of a young woman, which has now been published nearly twelve months, and is entitled "Peace in Believing: a Memoir of Isabella Campbell of Fernicarry, Roseneath, Dumbartonshire." The book is written by the clergyman of the parish, the Rev. Robert Story, a minister of the Established Church of Scotland! It contains a narrative of the religious experience of this female, interspersed with her letters, and extracts from those of others who visited her. The work is divided into twelve chapters and an introduction, each preceded by "*The* Hymn" and "*The* Scripture." Of the latter, passages are cited, supposed to be applicable to the contents of each chapter, but which, in many cases, convey a totally different meaning from that which they are quoted to express, as they occur in the Bible. Of the former, the following lines must suffice as a specimen. They will exhibit at once the doctrine of the volume.

> "Hosannah; welcome to our hearts; Lord, here
> Thou hast a temple, too, and full as dear
> As that of Zion, and as full of sin;—
> Nothing but thieves and robbers dwell therein.

Enter, and chase them forth, and cleanse the floor;
Crucify them, that they may never more
Profane that holy place
Where thou hast chose to set thy face;
And then, if our stiff tongues shall be
Mute in the praises of thy Deity,
The stones out of the temple wall
Shall cry aloud, and call
Hosannah! and thy glorious footsteps greet.—Amen."
"That 'I am thine, my Lord and God,
Sprinkled and ransomed by thy blood,'—
Repeat that word once more."

Isabella Campbell was the daughter of a retired officer of the army, and residing on a beautiful spot near the shore of the Gair-Loch. In her very early childhood, there was a teacher in the family. From her infancy, she was "blameless and of good report, of singularly mild and gentle manners, full of affection and tenderness, and beloved by all who knew her, because so lovely and worthy of love." On the formation of a Sabbath-school at Roseneath, she became a regular attendant; neither her own constitutionally delicate health, nor the beating storm preventing her, though she had more than five miles to walk to it. "When in the school, her demeanor was singularly decorous and solemn, her diligence most assiduous, and her intelligent discernment of the meaning of what she would utter, was very apparent, from the mode and emphasis of her expression. In all this she was a model for your children."—"She exhibited not merely that outward decorum which we have described, but many serious thoughts of God and of her condition: many a scheme of righteousness, framed in much anxiety, occupied her mind, and many breathings after holiness, would agitate her heart."

These passages, and others of a similar kind, are descriptive of Isabella Campbell previously to her eighth year. They present a captivating picture of infantile simplicity and purity. And,

"What brighter throne can brightness find
To reign on than an infant's mind,
Ere sin destroy, or error dim
The glory of the seraphim?"

Yet, strange to say, the Rev. Robert Story affirms, "Had she then died, it was her fixed persuasion, when the light of truth [the darkness of error?] took possession of her mind, that she must have gone to a place of torment, en-

tirely ignorant as she was of her God reconciling in Christ her rebellious heart unto himself!"—"I, you, or any other, looking upon her outward frame, saw only the loveliness, simplicity, and innocence of childhood, a beautiful form of an interesting age. But what was it, in reality? If her own conceptions were correct and true, a lovely mansion of all levity and unholiness—an object meritorious of wrath, EQUALLY *with the most infamous receptacles of pollution and impiety!*"

Nor let the reader imagine, that this is a mere hypothetical statement of the clergyman's, for he adds, "The decorum, the services of her childhood indeed, she saw, as she believed God saw them, only as varying manifestations of error and guiltiness. Do not, then, in this deceive yourselves, ye fathers and mothers of my people! by resting on the seemly behaviour of your children, any hopes of their safety. *I* tell you, the worm that never dieth, may be nourished by the heart's blood of the loveliest and most decorous among them!"—"Oh! then, from the earliest age, press upon them to seek for newness of life; and let your yearnings be breathed in continual prayers, that their pollutions may be washed in that blessed fountain, opened in the smitten heart of the Lord, for the young and the old; to which *the infant* may go with as much freedom, *because its necessity is the same*, as the *hoary sinner* groaning beneath the accumulated guilt of an hundred years!" That Isabella Campbell, called to lose a brother whom she affectionately loved, and in a year after, to lay the head of her father in the silent grave, and feeling within herself the seeds of that destructive malady, which had already swept away those in whom her soul delighted, and now that the prop of her house was removed, beholding indigence staring in her face—that gloomy thoughts should come upon her in her hours of solitude, is not at all surprising. The wonder would have been, in one so educated, had not melancholy musings sometimes weighed down her spirit. But that a man of education, capable of discerning the beauties of nature, and of regarding the benevolence which beams from the pages of Revelation, should, in this age of boasted enlightenment, uphold a doctrine so revolting to every feeling of humanity, as that of infant damnation, is most lamentable, most degrading. It shows that Calvinism, in its direct, most disgusting features, is still current in the

land. Nay, here it is uttered without one accent of humanity mingling to bewail its mercilessness. Stern as Calvin was, embrued as were his hands in the blood of Servetus, yet even *his* inflexible spirit recoiled at the horror of this sentiment—the natural and inevitable result of his system. "*It is a dreadful decree, I must confess.*" Such are his words. But his modern disciple lets fall no sorrowing tear over the damnation of man's infant offspring, but depicts the God who has planted him "in pleasant places," and given him "a goodly heritage," after the resemblance of

> "Moloch, horrid king, besmear'd with blood
> Of human sacrifice, and parents' tears!"

May he repent of the wrong he has done his Maker. May God forgive him his iniquity.

It would be doing injustice, however, to Isabella Campbell, not to notice, that, in contradiction to the opinions which Mr. Story has here given, he has recorded in another part of his Memoir, that in conversation with a brother minister, she declared, "I really think there can be little room for any one to doubt, that all who die in infancy are saved." And on another occasion, when debating whether it was right for a Christian to smile, she referred to the Saviour taking the children in his arms and blessing them; and surely, she thought, he must then have smiled. Oh yes, the feelings of nature are sometimes too powerful for creed idolatry. For, what was it that called forth the smiles of Jesus, if her system—if Calvinism be true?—Loathsome worms, the cursed of God, the heirs of hell! And can it be, that he who was without guile, mocked at human misery, and regarded with demoniac triumph, the victims of damnation? Impossible.

The Memoir then proceeds to detail Miss Campbell's feelings on the loss of her kindred—the revulsion that took place in her mind, when her prayers for her brother's life were unanswered, till at length her mind was "startled suddenly by the words, 'This is the accepted time, this is the day of salvation, to-day if ye will hear his voice.'" Then began the awakening of her spirit; but still, on reading the Bible, "successive blasphemies filled her mind." At midnight, her sister Mary, heard her exclaiming, "O Lord, I can see nothing but the blackness of darkness for ever; I feel that I am far from thee, and that is misery."—"The sin against the Holy Ghost [what

is that but a denial that the miracles of Jesus were wrought by God's power? and that she never denied] was charged upon her conscience with resistless energy. Long she struggled and toiled beneath this fearful burden." She was relieved, however, from this anguish, on reading this passage in Erskine's works, "But thou mayest consider, that Satan cannot know thou art a reprobate. Was Satan, think you, in God's council when he made his eternal decrees? Satan, who is not so much as one of God's hired servants, but a slave and a malefactor, kept in chains? He is so far from being of God's council, that he is not so much as one of his family. If thou sayest thy conscience tells thee that thou art a reprobate, know that no man living can tell who are reprobates, nor can any man know himself to be a reprobate, *except he hath committed the sin against the Holy Ghost*, which no man hath committed, who is sorry to think he hath committed. For it is impossible that such a one should be renewed either by or to repentance."

This terror being removed, another sprung up, in doubts as to her election. Those doubts, also, were removed by another passage from the same book, "I must say, that it is presumption in you to inquire into your election. What God hath folded, no man, no angel, no devil, no creature can unfold, until God himself do it. If an angel from heaven should come to you, before you come to Christ, and say, you are an elect person, you ought not to believe him, for it is a lie to tell you what he does not know. If the devil from hell should come and tell you that you are not elected, you ought as little to credit him, but tell him he is a liar for telling you what he does not know, for that is the folded leaf which no creature can unfold."

But all this did not satisfy her, "her conscious vileness was the burden of woe under which she groaned." Her soul was "a very hell of pollution and of torment." "While listening one morning to her brother and a stranger, conversing about a person who had been guilty of some infamous profligacy, she said to herself, 'Oh, did they but know how much more abandoned and depraved I am! would they allow me to remain in their presence?'" "O sin, sin is just hell. I can understand well *that* which David said, the pains of *hell* took hold of me [a mistranslation for death—the grave—the state of the dead].

For one to experience a little more of this awful enmity against God, would make life unsupportable. I feel it to be so, almost as it is." How pitiable is the condition to which an irrational and unscriptural system thus reduced its victim. Calvinism is truly as destructive to human peace, as it is of the holy and benevolent character of our heavenly Father. Her "morbid delicacy and tenderness of conscience," realised, in fact, the hell she dreaded.

Another revulsion of feeling was the consequence. She wandered from the haunts of her race, "abhorred all manner of meat," gave up reading the Bible, abandoned prayer, feared to fall asleep, and when about to do so, "she would start from her pillow, terror seizing upon her, lest her awakening should be in the place of torment." From this state she again gradually recovered, and resolved to receive the Sacrament, being then about seventeen years of age. "*She ate, however, the body and drank the blood of the Lord*, without realising what she had been anticipating!" Reader, this language is not from a Catholic manual, but from a Protestant work. It is used by one, who can talk, as some of his brethren are wont, of poor deluded Papists.

Her hours of agony were not yet passed. Night after night the voice of her lamentation resounded. Often, at dead of night, had her mother "to rise and leave the house, and search for her in the fields, or where she often found her, and that during the depth of winter, careless of any of its storms, weeping and praying in her little garden." At length she is described as resting all her hopes on the Great Physician, and in *his* ineffable love, finding the consolation she had long so vainly sought.

Mr. Story remarks, "During the whole of the process which has been briefly detailed, the agency of the Holy Spirit is *exclusively* apparent." And another divine, Dr. S. is represented as affirming her's to be an exact exemplification of Effectual Calling, as described in the Assembly's Catechism.

The remainder of Miss Campbell's life was passed in rapturous emotions, in the happiness which a similar Effectual Calling in the soul of her sister Mary, imparted to her, in receiving numerous visits from those of the like opinions, in earnest strivings for the spiritual regeneration of others. "Language, she felt, could not express her emotions, and latterly they found vent, by using the beauti-

ful imagery of the Song of Solomon!" Her bodily pains impaired not her confidence in heaven, and she triumphed amidst all her tribulation. On the 1st Nov. 1827, aged twenty, she expired. "I was with them," says a young woman, "for two or three days, assisting to make their mournings, and truly I thought them most wonderful people. Instead of mourning, Miss Campbell [Mary] and some of her friends who came to visit her, seemed to be rejoicing in spirit; and I actually heard them say, that they thought it ought to be *white*, instead of *black*, that Mary should wear for her." "When the name of Jesus is mentioned, they are filled with raptures of love, and their love to one another seems to burn with fervency; and, in a word, they seem to be altogether lifted above the world, and to live only for God."

Such is a short abstract of a Memoir, which has been making fearful ravages in this part of the kingdom. There was something so captivating to minds of a peculiar class, in the character of Isabella Campbell, that it is no wonder that others should have been looking for similar agonies as marks of their conversion, and longing for similar raptures as the signs of their acceptance. And if, as Mr. Story affirms, her condition was to be traced to the exclusive agency of the Holy Spirit, and if, as Dr. S. declares, she manifested a perfect instance of Effectual Calling, according to the standards of the Church of Scotland,—then, it is the bounden duty of all who belong to that Establishment, to pray for those agonies and those raptures. Nay, Mr. Story declares, "What she was, each of you may be. He who bestowed his gifts so liberally upon Isabella, is no respecter of persons; and whatever was admirable in her piety, is to be attained from the same divine source, by you and your children. The stream of his love is continually flowing around the hearts of you all; Oh let not any exclude such a holy felicity, or remain in disquietude and misery, while their joy, like hers, may be full." And if this be truth, though it be opposed to the doctrines of Election and Reprobation, and even to the statements of the power of the Spirit, and man's incapacity and worthlessness, then, is it time for all who believe in such opinions, to awake from their lethargy, and to seek for salvation.

No one can read the life of Isabella Campbell, without being struck with her simplicity and purity. That she

was sincere, is without question. But compassion mingles with admiration, on beholding one so virtuous, deeming herself to be loathsome; and she who had bathed her spirit in the surrounding loveliness, regarding that spirit as a "hell of pollution." Unnatural must be the system which teaches its disciples to call good evil, and execrable in its tendencies that theology, which causes its votary to rush in affright and aversion from God and from his works, that in solitude it may be goaded to madness and despair. Well has it been observed in "The Natural History of Enthusiasm," on the subject of Divine influence, "The other form of this delusion should excite pity rather than provoke rebuke, and calls for the aid of the physician, more than for the instructions of the theologian. The limits of insanity have not yet been ascertained, perhaps it has none; and certainly there are facts that favour the belief, that the interval between common weakness of judgment and outrageous madness, is filled up by an insensible gradation of absurdity, no where admitting of a line of absolute separation. Where, for example, shall we pause and separate the sane from the insane, among those who believe themselves to be favoured perpetually with special, particular, and ultra-scriptural revelations from heaven? The most modest enthusiast of this class, and the most daring visionary, stand together on the same ground of outlawry, from common sense and scriptural authority; and though their several offences against truth and sobriety may be of greater or less amount, they must both be dealt with on the same principle; for both have alike excluded themselves from the benefit of appeal to the only authorities known among the same part of mankind, namely, reason and Scripture. Those who reject both, surrender themselves over to pity and compulsion." The truth of this passage has been manifested not alone in the case of the Campbells, but in many who have embraced the views which they professed. It has proceeded to such an excess, as to occasion that paragraph in the Report of the Directors of the Glasgow Lunatic Asylum, recorded and commented on in my fourth paper, pages 250–255, in which are pointed out as "fruitful causes of insanity," "long protracted meditation on abstruse points of religious doctrine, or on prophetic mystery; remorse in highly sensitive minds on account of supposed unpardonable sins;" issuing in "a sudden transition from the

deepest self-abasement to triumphant confidence, with belief in supernatural communications, miraculous gifts, and all the phantasies of an insane mind."

Nor has the evil rested there. Mr. Story, in his Memoir of Isabella, speaks of her sister Mary, as, "from her greater liveliness of fancy and acuter sensibility, more likely to be passionately affected by the composition of the Song" of Solomon, than even her sister. The result has verified the accuracy of the observation. Her "liveliness of fancy and acuter sensibility," have not contented themselves with tracing descriptions of Christ, and of his love for the Church, in what was originally penned with far different and less hallowed feelings. Mary Campbell has become the Pythoness of the district, and pours forth her rhapsodies as the immediate inspirations of heaven. Nor are the believers confined to the ignorant and illiterate; clergymen and members of the law, merchants and tradespeople, alike are flocking to this standard of the cross, which she and her admirers have reared. She has received the gift of tongues, and the power of working miracles! Nor are these powers confined to herself. The brothers of a family at Port-Glasgow, are also partakers. One of these individuals said to his sister, who had been confined to her bed twelve months, "Rise up and walk, your Father has need of your services!" and she did so, and has continued better ever since. Beholding the success of his experiment, he wrote a letter to Miss Mary Campbell of Fernicarry, commanding her also to do the same. And so confident was he of his success, that he went to meet her at the steam-boat. Nor did she disappoint his expectations. She was there. These two occurrences were sufficient to establish the claims to inspiration and miraculous agency!

Their gift of tongues is equally firmly maintained and believed, the clergyman exclaiming, "It is written, pray that ye may interpret." A corresponding alphabet accompanies the gift, the characters of which are not very easily traced; and after application to the learned in this city, it is said that portions have been sent to the orthodox University of Oxford, to determine to which ancient tongue it bears the most resemblance. We give a specimen, premising that the Macdonalds have both visited India.

"HEY AMMEI, AMMEI, HAS HASAN HAM ME, HO HA; MASAN HUYASO, ASO ALLA AMOR, HEY HO:

HEO LEMETUS, AME TI PROV HIS MUSITU DO, HOC ALOS LEORE."

Several individuals, possessed with these ideas, are preparing to leave this country, and are going to meet Christ, either in Palestine or Otaheite! Mary Campbell is allowing her hair to grow, that she may be able with it to wipe the feet of Jesus. Persons have sold their property, in order to embark on this expedition. The lady of a military officer has subscribed forty pounds, to transport Mary Campbell to the Levant. About £11,000 have been realised. The whole matter is to be brought before the General Assembly of the Church of Scotland, this month.

Such are the current statements of the day, and they altogether present a melancholy and fearful exhibition of mental derangement and presumptuous infatuation. Strange would it be, that such absurdities should gain credence in an age boastful of its light, were not the foundation of those absurdities laid in the Confession of Faith, particularly in its 3d, 6th, 10th, and 18th chapters. The infant mind, early imbued with these mystical and mysterious dogmas, is easily led to erect upon them a superstructure of fanaticism. Let those clergymen and members of the Establishment who deplore these evils, and whose minds are too enlightened to be held in trammels by formularies enacted in ages of darkness, earnestly strive for their repeal. Let them not, whilst scoffing at these abominations, uphold as the tests of discipleship to their Church, articles, whose direct and legitimate result is the gross and impious fanaticism at which they rail. But if, unmindful of their duty to God and man, they content themselves with ridicule, instead of reformation; let them know, they are accessaries to the mischief they despise; and, that at the door of the Kirk of Scotland, lies the sin of that awful perversion of intellect, which incapacitates alike for the duties of life, and the enjoyment of the mercies of heaven.

And let those who have been emancipated from the thraldom of national hierarchies, feel impelled, in gratitude for that emancipation, to exert every power of their natures, in vindication of the character of God their Father, and in the dissemination of the plain and simple truths of Jesus, his anointed. They are called to stand between the dead and the living, to stay the plague which rages among the people. May they obey the call. Their duty

is plain. May they perform it. It is only the diffusion of a religion which ennobles man and glorifies God—a religion which best honours the Creator, when its disciples most effectually secure the happiness of the creature—a religion whose requirements are most truly obeyed, when hearts are purified and minds enlightened,—it is only Christianity, pure and undefiled, free alike from the tyranny of Establishments and the licentiousness of fanatics, which can save from the heartlessness of infidelity, and the devouring fires of superstition. ARGUS.

THE CHRISTIAN PIONEER.

GLASGOW, *June* 1, 1830.

THE Annual Meeting of the Subscribers to the Nottingham Unitarian Fellowship Fund, was held in the Girls' School-room of the High Pavement Chapel, on Sunday, the 14th of March last, when, after the receipt of the subscriptions due, an adjournment was made to Monday, the 22d of the same month. At which time, the usual social meeting of the subscribers and friends to this useful institution took place. After about eighty-five subscribers and friends had taken tea together, the Rev. James Tayler, one of the Unitarian Ministers of Nottingham, was called to the chair, and delivered an appropriate address. The business of the Society was then transacted, the Report of the proceedings for the past year read, the officers for the ensuing year appointed, and many useful grants were made. It appeared from the report of the Committee, that the funds of the Society were on the same scale as last year. There are now eighty-four subscribers. The meeting was concluded with singing and prayer, and the members departed about half-past nine, having shown the greatest interest in the proceedings of the evening, and expressing their wishes that so profitable and pleasant an occasion of social intercourse, might be afforded them on the succeeding anniversary. W.

THE Bristol Fellowship Fund was instituted in 1819. It has, at present, one hundred and thirteen subscribers. In ten years, it has raised £713, and has contributed, during that period, to various congregational and mission-

ary purposes, £677. Nor has the liberality of its members been confined to their exertions in connection with the Fellowship Fund. It has not been made a shield of protection for the wealthy, a plea for indifference, or an obstacle in the way of doing good. Whenever a case has occurred, which appeared to the members to call for more extended aid, though the grants of the Society, have, to various places, been very liberal, additional contributions have always been ready. The Bristol Fund, as also in some few other societies, has fulfilled the purpose which Dr. Thomson had in view in their establishment, the bringing into operation the small subscriptions of individuals who could not otherwise assist congregations that stood in need of help, whilst the more wealthy, though supporting the institution, have not considered themselves exempted from calls in still further aid of particular objects.

The Eighth Half-yearly Meeting of the Bolton District Unitarian Association, was held at Park-Lane, near Wigan, on Thursday, April 29th, 1830. The Rev. John Cropper of Bolton, conducted the devotional services, and the Rev. F. Baker of Bolton preached a sermon on Christian liberty, from Gal. v. 1. In the course of the afternoon, which was spent in a very agreeable manner by the Society, and their friends assembled from a distance, the persecution of the Unitarians in the North of Ireland, formed a subject of much interest to the Meeting, and the following resolutions were unanimously adopted as expressive of their sympathy with the sufferers:—

Resolved,—That the proceedings which have been carried on in the Synod of Ulster, and caused the secession of the liberal party from that body, cannot be viewed by the friends of Christian liberty in this country, without a deep and absorbing interest.

That the ministers and lay members of the Bolton District Unitarian Association have watched with much anxiety the progress of this struggle; and they deem it their public duty to express their admiration of the intrepid firmness with which the spirit of persecution has been rebuked by the Remonstrants; and also to record their cordial approval of the untemporizing and truly Christian conduct which the Separatists have displayed, in resisting the imposition of the proposed Test, and in so ably asserting and exemplifying the right of private judgment.

That this Meeting deeply deplore the harassing and unchristian treatment which the Friends of religious liberty have encountered from those members of the Synod of Ulster, who would have deprived them of the liberty wherewith Christ had made them free, and entangled them with the yoke of bondage.

That the sympathy of the Association is deep and ardent for the Rev. Mr. Watson of Greyabbey; whose sufferings they as greatly commiserate as they applaud his integrity and Christian temper, and whose character they now regard as combining the spirit of the martyr with the virtues of the saint.

That it is with feelings of grateful praise to the God of truth, that they contemplate the issue of this struggle between intolerance and Christian liberty; and while they rejoice in the measure of success with which it has been crowned by Providence, their thoughts naturally turn with admiration to that chosen band of confessors, through whose integrity, zeal, and eloquence, such a noble stand has been made in favour of the sacred principles of religious truth and freedom.

That this Association of Unitarian Dissenters derive the most valuable encouragement from the example set before them by their brethren in the North of Ireland, who have defended their principles in such an able and memorable manner; and while they give utterance to this expression of their warmest sympathy and respect, they beg to add, that it gives them additional confidence in the righteousness of that cause which numbers such pious and noble-minded men among it advocates.

The subject of the distribution of tracts was also brought under the consideration of the Meeting. All were agreed respecting the importance of the object; a little diversity of opinion prevailed respecting the manner in which that object should be carried into effect; but it was, at last, determined, that it should be recommended to the ministers and congregations comprised in the Bolton District Association, to distribute tracts in their respective neighbourhoods, and that it be reported at the next Meeting, what progress has been made by each Society. The Autumn Meeting of the Association, will be held at Rivington, on September 30th, the Rev. B. R. Davis of Chowbent, being the supporter, and Rev. J. Cropper the preacher on that occasion.

B.

Punishment of Death.—One of those scenes so disgraceful to a country calling itself civilized, has occurred in this City during the last month—a public execution. We regard such scenes as pitiable exhibitions of human imbecility, evidencing as they do, that legislators still consider the best guardian of the public morals to be the common hangman, and the best means which enlightened society can furnish him wherewith to insure its virtue, the halter. We regard such scenes as a fearful outrage on the precepts and the spirit of Christianity, and as a usurpation of the prerogative of the sole Lord and giver of life, that gracious and everliving God who desireth not the death of a sinner, but had rather that he would turn from his wickedness and live.

Even if the propriety and the lawfulness of the punishment of death, for the commission of crimes against the security and property of society, could be proved, yet does it seem to us, that nearly the whole expected benefit of such a punishment is destroyed, by the degradation which Christianity undergoes on such occasions. If the dying memorial of the Saviour's love is to be prostituted, as a passport to secure heaven for those whom earth cuts off for crimes of deepest dye—if the gallows be thus made the stepping-place to the rewards and blessedness of eternity—if the dying words of the first martyr to Christian truth and righteousness, are to be deemed the appropriate language wherewith to grace the malefactor's exit—if at the close of a life of iniquity, heaven be declared to open its sacred and stainless portals, instantly to admit the guilty, because, when the opportunity for crime ceased, its practice ceased also, because, when power was wanting, no crime was perpetrated—if a few tears of *asserted* repentance (for how can repentance *in such cases* be indubitably manifested to man?) be thus efficacious in washing out the dire and dark records of past atrocities,—could a greater contempt be thrown upon virtue? could the bitterest scorn point its barbed arrows more fatally against holiness? could unbelief cast a grosser slur on the purity and sanctity required by the gospel of the sinless Jesus?

The individuals executed in this City, the last month, were both under the age of twenty. They had been repeatedly confined in Bridewell, for various offences. One of them could not read; ay, in Scotland we write it, that an individual nearly arrived at manhood, could not

read; nor is this, we know, a solitary instance of a similar want of education. If ignorance lead to idleness, and idleness to iniquity, these young men were to be pitied, not cut off from all hope of reformation, all opportunity of improvement and amendment. Great attention appears to have been paid to them after their confinement in prison, both to remedy their ignorance, and to inspire them with religious principle. They were instructed by the Rev. Dr. Smyth, the Minister of St. George's Church in this City, as well as by other individuals. Previously to being led out to the scaffold, Dr. Smyth requested permission from the Magistrates, for one of the young men to address the persons assembled in the Court Hall. He briefly did so, attributing his criminality to ignorance, idleness, bad companions, and Sabbath-breaking; and, in conclusion, thanked the Magistrates for their attention to him and his companion, in having admitted so many kind and pious gentlemen to visit them, to whose consoling instructions they owed much of their present comfort. He was not afraid to die; for in a few moments, when the breath had left the body, his spirit would be in glory!

His spirit would be in glory!—And did Dr. Smyth, a clergyman of the Established Church of Scotland, stand by and allow such expressions to pass without explanation and reproof? Even so. And therefore is it to be presumed, that he approved the sentiment, and that it was the legitimate result of his instructions. And yet this is the same Dr. Smyth, forsooth, who has lately written a pamphlet against the doctrine of universal pardon, maintained by other clergymen of his Church—who entitles his work, "A Treatise on the Forgiveness of Sins, as the Privilege of the Redeemed"—who cries out, that "the people of our land are in danger of being perverted from the Gospel of Christ; when, instead of the Leightons, and the Guthries, and the Bostons of the olden time, the worst errors of the Pelagian and Arminian schools are presented to them as the faith of the Gospel"—and who reduces Gospel teachings and the instructions of his book, to this syllogism: "The Christian redemption is not of universal extent. Forgiveness is a primary blessing of redemption. Therefore, Forgiveness is not universal." What, then, is Dr. Smyth's conduct in relation to these criminals? Does he think they were a portion "of the redeemed," and that it was their "privilege" to receive "forgiveness of

sins?" Did he encourage them to believe, that their "spirit" would ascend from the gallows to "glory?" If so, where is his authority for thus diving into the hidden counsels of the Almighty? And if the notoriously abandoned can thus, by one mighty act of faith in life's last hour, be translated from wickedness to bliss, where is the difference between Dr. Smyth's opinions, and those maintained by the Rev. J. M. Campbell of the Row, or the Rev. R. Story of Roseneath? They are all equally at war with common sense and Scripture testimony, equally destructive of virtuous effort, and render useless a life of holiness. Such doctrines are delusion all, such scenes a mockery of religion, such representations of Christianity fatally deceptive. It is a life of virtue which will alone ensure the salvation of man, it is a constant continuance in well-doing which alone will end in blessedness eternal, it is not the profession of a particular creed, but the practice of the commandments, which will call down God's blessing. "Be not deceived, God is not mocked, for whatsoever a man soweth, that shall he also reap."

University of Glasgow.

1*st May*, 1830.—THE following Students, on Dr. Williams's Foundation, have obtained the undermentioned Prizes and Academical honours, during the Session, which has just closed.

Moral Philosophy Class.—For general eminence in the examinations and exercises,

Mr. William Rowe, Bristol.

Mr. Charles Wicksteed, B. A. Shrewsbury.

Logic Class.—For general eminence in the examinations and exercises, Mr. J. M. Mackenzie, St. Neots.

Mr. G. H. Wells, Warrington.

Mr. David Lloyd, Cardiganshire.

Senior Greek Class.—For general eminence,

Mr. J. M. Mackenzie, St. Neots.

The best Essay "On Experience as a source of Moral Evidence," proposed by the Professor of Logic, and executed during the Vacation,—Mr. William Rowe, Bristol.

The best Essay on Pathos, as discussed by Longinus. Proposed by the Professor of Greek,

Mr. Robert Cotton Mather, Sheffield.

The degree of Bachelor of Arts, after the usual examination was conferred on

Mr. David Evans, Cardiganshire.

And the same degree, after undergoing the examination which entitles the Student to the highest distinction, was gained by

Mr. Charles Wicksteed, Shrewsbury.

THE

CHRISTIAN PIONEER.

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The Unitarian.—No. 6.

(Concluded from page 343.)

LET us now proceed to examine the supposed Scripture evidence of the existence of Christ, in a super-angelic state or nature, before his appearance on this earth. I shall first explain those passages which speak of Christ as coming from heaven, &c. John iii. 13, "And no man hath ascended up to heaven, but he that came down from heaven, *even* the Son of man which is in heaven;" that is, no one has ever been admitted to a participation of the secret counsels of Jehovah, but he who has been commissioned by Him to reveal to mankind His counsel and will; even the Son of man Jesus Christ, who is perfectly instructed and qualified for the office. Jesus saith to Nicodemus, in the preceding verse, "If I have told you earthly things (things relating to the concerns of this life), and ye believe not, how shall ye believe if I tell you heavenly things?" that is, things referring to that better and more glorious state which it is the object of my coming to make known. So he saith to the Jews, "The baptism of John, is it from heaven or of men?" Is it of divine or of human authority? So he saith, John vi. 35 and 38, "I am the bread of life, which came down from heaven;" the person who am sent by the Father, to make known that doctrine which shall be as the bread of eternal life, to all who hear it and believe. And again, ver. 50, "This is the bread which descended from heaven, that whosoever eateth thereof may not die." "Coming from heaven" is a phrase very common among the Jews, to denote coming with divine authority, or a knowledge of those things which could be known only by revelation; see, for instance, Prov. xxx. 4—Baruch iii. 29—John viii. 23—Rom. x. 6—James i. 17; iii. 15 to 17. Another example of nearly the same construction, occurs John vi. 62: "*What* and if ye shall see the Son of man ascend up where he was before?" We may remark, that the whole chapter in which this passage is found, is very highly figurative;

Jesus makes use of metaphors which the Jews most grossly misunderstood; he speaks of their eating his flesh and drinking his blood, evidently meaning that his doctrines must be received, and thoroughly digested; and when many of his disciples left him, saying, "It is a hard doctrine, who can understand it?" Jesus says, in the passage under consideration, "Does this offend you? What and if ye shall see the Son of man ascend up where he was before?" If ascending to heaven denotes the receiving a communication of God's secret counsels, ascending where he was before, will mean the receiving and showing to mankind a still further communication. The meaning of the passage is, as if he had said, "Are you offended at what I have already taught you? What would you say, if I were to reveal to you truths still more foreign to your conceptions, and more offensive to your prejudices?" For a full and more particular examination of all these passages, see Belsham, p. 40 to 69, and Carpenter's Unitarianism, &c. p. 296 to 306.

The next text which we will examine, shall be, John viii. 58, "Before Abraham was, I am." The word "he" should be added after "I am" in this passage; it is found in every place else, where the same construction occurs in the original, particularly in this very discourse of our Lord, ver. 24 and 28; in the next chapter, ver. 9; in Luke xxi. 8; and in John iv. 26; and there seems no reason whatever, why the translators did not insert it here. The addition of this little word will remove all the reliance of Trinitarians upon the text, as far as it regards the attempt to prove (for drowning people will catch at straws) that Jesus asserted in these words, that he is the God who appeared unto Moses under the name, "I am that I am;" and it only remains to show, that Christ did not mean to affirm that he personally existed before Abraham. In the 56th verse, our Lord says, "Your father Abraham rejoiced to see my day; and he saw it, and was glad." The Jews, cavilling at his words, said "Thou art not yet fifty years old, and hast thou seen Abraham?" Jesus answered, and said unto them, "Verily, verily, I say unto you, before Abraham was, I am he." Now, it is very evident that his meaning is, that Abraham *fore*saw his day—foresaw it by faith in the oft-repeated promise of God, that in him "all the families of the earth should be blessed." If, therefore, he saw the day of Christ only

in the counsels and the promise of the Almighty, why should we not also understand that Jesus existed before Abraham, only in the counsels and the immutable decree of Him, in whose sight a thousand years are but as one day, and one day as a thousand years—who, as the Apostle informs us (Rom. iv. 17), "calleth those things which be not as though they were"? In Rev. xiii. 8, Christ is called "the lamb slain from the foundation of the world;" evidently meaning, fore-ordained to be slain; see also xvii. 8. Christians are also said to "be chosen in Christ before the foundation of the world," Ephes. i. 4, 5, 11; and the opinion, that the law was before the foundation of the world, is very common among the Jews. See examples of the same construction, 2 Tim. i. 9; Rom. i. 2—viii. 29, 30; Mat. xxv. 34; 1 Cor. ii. 7; Ephes. iii. 9; 1 Pet. i. 20; John xvii. 24—v. 24—vi. 47. These texts cited at length, are to be found, with an elaborate examination of the passage, in Belsham's Calm Inquiry, p. 70–103.

The next, and the last passage which I shall examine, is John xvii. 5, "And now, O Father, glorify thou me with thine own self, with the glory which I had with thee before the world was." This passage occurs in the solemn and beautiful prayer which Jesus addressed to his heavenly Father, the night preceding his crucifixion. The glory for which he here prays, cannot be any selfish glory—a glory which would have a tendency to raise him as an object for our admiration only, and not for our love and reverence; but it must have been that glory which had been promised as a reward for the fulfilment of the task assigned him, and for his perfect obedience even unto death; it was the glory of redeeming mankind from the bondage of sin and misery, and the fear of death; of being the renovator of the moral creation, the pattern and pledge of immortality; of being head over all things to the Church, and the only lawgiver in it, to whom his disciples are bound to pay implicit and unreserved obedience. It may be observed, that he prays to be glorified then—at that time, which he assuredly would not have done, had his glory been, as the advocates for his pre-existence conceive, simply a restoration to his former exalted state, which he could not have again enjoyed until after his ascension; but in the spiritual sense, his glory was then commencing, he had accomplished the great work he was commissioned to perform, he had finished his course, and arrived at the

termination of his ministry; and though, to human conception, the close of his mortal existence was the most dreadful and appalling which the mind of man can conceive, yet, sustained by the strength and cheered by the smile of his God and Father, he came off conqueror, yea, more than conqueror, despoiling death of its sting, and the grave of its victory; and becoming the author of eternal salvation to all who should obey him. Is not this the highest glory, worthy the reception of our honoured Lord, and most fitted for his exaltation as the beloved of the Father? The phrase, "before the world was," means no more than if he had said, Glorify thou me with the glory which I had in thine eternal and immutable decree; (see the observations on John viii. 58, and the texts there cited and referred to; see also Imp. Ver. in loco.) Our Lord prays for his disciples, immediately after the text under consideration (ver. 22), "The glory which thou gavest me, I have given them; that they may be one, even as we are one." Though they possessed not the glory until some time afterwards, we may observe, too, from this, that the glory was common to God, to Jesus, and to his disciples; and again, ver. 24, he says, "Father, I will that they also whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation of the world." "Throughout the whole of this excellent prayer, that is continually spoken of as present or past, which was then future, and had no existence except in the divine decree;" (see Imp. Ver. in loco.)

To conclude, then, my argument for the perfect and simple humanity of Christ. If any one of the present day, a believer in his deity or pre-existence, had sat down to write a history of the life and doctrines of Jesus Christ, his mind, of course, full of his Saviour's dignity, and of these great and important doctrines, would he have been silent as Matthew, and Mark, and Luke, and Peter (and John and Paul, if I have been successful in the attempt to prove, that the passages usually cited from these authors, ought to be interpreted in conformity with the rest of Scripture, and especially of their own writings) are, concerning these great and glorious, and essential doctrines? And would not all these writers, if they had been commissioned to make these doctrines known, have laid them down as clearly and emphatically as the Messiahship of Christ, and

the doctrine of the resurrection, are laid down? Would they not have returned to them again and again, and expressed themselves upon the subject in every form and variety of language, which would speak the unusual warmth of their feelings, and the importance and newness of the doctrines which they taught? But what is the fact? Not a single passage can be found in all their writings, which clearly and unequivocally describes Jesus Christ as the very and eternal God, as the creator of the universe, or as a pre-existent and super-angelic being. On the contrary, the Scriptures uniformly speak of *him* as a man in all respects like unto his brethren; as liable to all the innocent weaknesses and infirmities of our nature; as distinguished from his brethren, as regards his person, solely by the spotless purity, the sinless imperfection of his life. He experienced hunger and thirst, cold and weariness—he was endowed with the tenderest feelings of humanity—he felt for the distress of those around him, and poured the balm of sympathy and of consolation into their wounds—he wept at the tomb of Lazarus, and again over his unhappy country—and when hanging upon the cross, he regarded his mother, and blessed the disciple whom he loved, by consigning her to his care. He always speaks of himself as a man; he assumed no superiority of nature over those by whom he was surrounded; and the title by which he always designates himself, so expressive of the meekness and humility of his character, "the Son of Man," seems almost sufficient of itself to disprove a superiority of nature. He says to the Jews, "Ye seek to kill me, a *man* that hath told you the truth, which I have heard of God," (John viii. 40.) The Apostle Peter speaks of him (Acts ii. 22) as "a man approved of God." The Scriptures always represent the supreme authority which he now exercises over his Church, as a reward for his unreserved obedience and perfect submission to the will of his Father, and the entire fulfilment of the great object of his mission; because he humbled himself unto death, even the death of the cross, God hath "exalted him to be a prince and a Saviour," and "given him a name which is above every name." He sustains all the sacred relations he bears to us, from his and our God and Father, as a man: it is as a man, that he is foretold by Moses, and Isaiah, and John the Baptist; it is as a man that he is exalted to be a Prince and a Saviour—as a man that he is

made our spiritual head—as a man that he is the Mediator between God and men; as man, he laid down his life for us; by him as man, we receive the gracious gift—the promise of pardon and everlasting life; by him as man, cometh the resurrection of the dead, and as a man he will come, under the appointment of his God and Father, to raise the dead and judge the world; "because," as the writer to the Hebrews exultingly exclaims, "we have not an high priest that cannot be touched with the feeling of our infirmities, but was in all points tempted as we are, yet without sin." And shall we be told, that we degrade Christ? Then did Moses degrade him, when he said, "A prophet shall the Lord your God raise up unto you, of your brethren, like unto me;" then did Isaiah degrade him, when he called him "a man of sorrows, and acquainted with grief;" then did Peter degrade him, when he said he was "a man approved of God;" then did Paul degrade him, when he said, "there is one Mediator between God and men, the man Christ Jesus"—that God would "judge the world in righteousness by that man whom he had ordained;" then did he degrade himself, when he said, that he was "a man who had told them the truth, which he had heard from God." But, no! We degrade not Christ. We conceive the doctrine we hold, to be that which the most elevates and adorns our dear and honoured Lord and Master. If Christ were *more* than man, superior to temptation, superior to suffering, incapable of sin—his sinlessness had no merit, his devotion no heroism; his perseverance unto death, was no proof of fortitude, no test of faith; his resurrection in itself is no demonstration that *man* will be raised from the dead; his life and martyrdom, his actions and sufferings, would be too supernatural for example—could awaken no admiration, excite no sympathy.—(See Elton's Appeal, p. 176). If, on the contrary, he were a man, anointed by Jehovah to be the ambassador of his love and mercy, and now, for his obedience, glorified and exalted to the right hand of God, we behold in him every thing that can raise our admiration, reverence, and love; in him we see united every quality that can form a perfect character—ardour and zeal for the diffusion of his heavenly doctrines, for the proclaiming abroad pardon and peace to man, and the glad tidings of the resurrection unto life, united with the utmost love and meekness, the tenderest compassion to his

fellow-creatures, and the most unqualified deference to his Father's will; we see him endowed with our common frailties, yet rising superior to them—exposed to all the vicissitudes of this life, and to the obloquy and the scorn of the bigot, the worldling, and the hypocrite, yet suffering none of these for a moment to impede his unwearied labour of love; his perseverance in the important task assigned to him—laying down his life for our sakes, to finish the great work which his Father had given him to do, though the prospect of it filled his mind with the bitterest and most overwhelming anguish—and then hanging upon the cross, praying for the forgiveness of his savage and inhuman murderers. How truly may it be said of him, in the words of one of the most beautiful of our hymns, that he

> ——— never shrank
> From toil or suffering, pain or death,
> But all the cup of sorrow drank,
> And meekly yielded up his breath!

Finally, he hath "left us an example, that we should follow his steps." If he were God, or a super-angelic pre-existent being, his character (as I have showed above) would be far beyond our imitation, and could be no pattern for us; but if he were a man "like unto his brethren," "tempted in all points as we are, yet without sin," his benevolence and fortitude, his meekness and love, his unwearied zeal and devotion to his Father's will, his trust and resignation and confidence, his forgiveness amid the severest trials, the revilings, the scorn, and the fiendish exultation of his bitter, but mistaken foes—may be ours; we, like him, being animated by an ardent desire to do the will of our Father; like him, we may, if we strive, be holy, harmless, and undefiled—like him we may go about doing good—like him, and as he has taught us, we may love one another, forgive our enemies, bless them that curse us, do good to them that hate us, and pray for them that despitefully use us and persecute us—like him, we may endure the cross, despising the shame, for the glory that is set before us; and then, following him, the Captain of our salvation, we shall come off conquerors, despoiling death of its sting, and the grave of its victory; his glory, his reward will be ours—and, like him, we shall sit down at the right hand of God, through the everlasting ages of eternity.

I shall, in my next paper, enter upon an important and an animating subject—the everlasting love, and free and unpurchased mercy of Jehovah, the Father of mercies, and the God of all comfort. I hope to prove this to be the doctrine of the Scriptures; and shall then, in the following papers, examine into the Scriptural foundation for Original Sin, the Atonement, and the other doctrines which men have set up in opposition to this sublime and heavenly doctrine; and shall afterwards sum up the whole subject, pointing out the transcendant excellences of Unitarian Christianity; shall dwell upon its progress, and upon the ultimate victory and triumph which it must obtain; and shall call upon those who love "the truth," to devote all their energies to its promulgation, and to the hastening of that glorious period, when all mankind shall become the "true worshippers," who "worship the Father in spirit and in truth"—when all nations, and kindreds, and tongues, and people, shall become one fold, under one Shepherd, Jesus Christ the Righteous.

Γαμμα.

Fear substituted for Argument by Orthodox Disputants.

Bishop Smallridge was once urged by Whiston to write a work in recommendation of a fair and impartial examination of the state of opinion in the early ages of the Christian Church. On this, he exclaimed with great emotion, "Mr. Whiston, *I dare not examine—I dare not examine*—for if I should examine and find that you are in the right, then the Church has been in an error so many hundred years." We have been reminded of this anecdote, by a passage in the Congregational Magazine for January, p. 10, in which the writer endeavours to raise against Unitarianism a feeling of abhorrence, and to frighten people from inquiring into its merits—by urging upon them, that, if it be true, orthodoxy is false—orthodoxy, "which has hitherto been the national ægis of British morality and safety." The avowed object of Unitarians, is, we are told, to overthrow that system from which "both the morality and the salvation of sinners have sprung." And with multitudes, we have no doubt, this appeal to timidity and fear will find a responsive feeling, and be of more weight than a score of solid argu-

ments. Thousands there are, unfortunately, living habitually in a holy dread of whatever differs from their own system, and declining all inquiry, on the same ground as Bishop Smallridge, lest they should be found in an error. Now, in fact, this fear is a reason for the very thing which it leads people to avoid. For it proves, at least, one thing, that their system is based not on conviction but on feeling, and supported not by reason but by apprehension. The very fear that exists, manifests the existence of a suspicion in the mind, that all in reference to its belief is not right. There is involved in it a tacit admission, that the creed is devoid of adequate evidence, and this ought of itself therefore, to lead to full, fair, and fearless inquiry. But supposing the case to be exactly as is stated by the Congregationalist—what then? If the argument be good in this, it will be good in every case. Now, might not the same appeal have been made to the pure and sacred recollections of the Jews, by the high priest, in the days of our Lord? In fact, a similar appeal was made. Jesus was accused of intending to destroy the temple and remove the law. And what did the holy horror thus raised occasion?—the death of the Saviour of the world. Against Luther, and Zwingle, and Calvin, the Catholics might, yea, did raise the same charge. The Reformers went about to destroy what might have been termed the ægis, not of one, but many nations. But did this disprove the truths which they asserted, or discredit the cause which they carried forward to a successful issue? No; their cause was equally good, their arguments equally sound, though they both went to demolish the corruptions that had lasted for ages. In fact, it is hardly possible for any one to avoid seeing, that these appeals to the passions have nothing to do with the subject. The simple question is, not how long orthodoxy has existed, nor how many "sinners may have fled to it from wrath to come," but is it, or not, true—is it, or not, founded on Scripture—what are the evidences in its favour, and what those against it? To weigh these in a fair balance—to notice the preponderance—and to side with that system which has the greater weight of evidence, is all any man can have to do. Once admit the appeal to antiquity, and the grossest errors may be maintained; yes, the Congregationalist himself will be nonsuited, for, and he should remember this, Calvinism is little more than three hundred years of age.

There is, in the appeal of the writer, a radical yet a common defect. Orthodoxy, he tells us, has been the ægis of Britain. That religion has benefited, and greatly benefited this land, no one doubts. And as in the mind of this writer, and of most people, religion and orthodoxy are identical, they ascribe to either indifferently the good they see to prevail. But the fact is, that whatever good has resulted from religion, has resulted, not in consequence, but in spite of orthodoxy. The evil of the one has been hidden from sight by the abundant good of the other. The great and catholic—the simple, yet all-powerful truths of Christianity—these it is that have occasioned the blessings England owes to religion. For the evidence of this assertion, we appeal to the fact that every form in which Christianity is held, is found, upon the whole, to be beneficial, notwithstanding that errors, more or less baneful, are mixed up with most systems. How comes this to pass? Is it owing to what is peculiar in each system, or what is common to all? Clearly the latter; for how could principles, so diverse in their tendency and effect, as are the points on which the Christian world has been divided, have severally produced good, and good of similar character? It is impossible. To the common principles, then, of Christian verity, are we to ascribe the beneficial influences which have accrued from religion. Orthodoxy, therefore, in all its various shapes—and in no two centuries has it been the same—has not been the ægis of Britain. No: but Christianity—the few, simple, vital truths of the Gospel; in other words, the principles of Unitarian Christianity. Orthodoxy, therefore, and every other system that deviates from the New Testament, may be scattered to the four winds of heaven, and man will be no loser; rather he will gain thereby—gain, because he parts with human corruptions in order to possess the pure milk of the Word, and to hold fast the form of sound words. It is no common error, for men to assign that as a cause of a certain effect, which is no cause at all. In ancient times, if it thundered on the left hand, the magistrate thought that political calamity was at hand. If the sacred chickens refused to eat—disaster would ensue, should the armies be led forth to battle. Did the Tyber overflow its banks, inundating the neighbouring country, and destroying the labours of husbandry—the Christians, by their new and blasphemous doctrines, had brought down on the

nation the anger of the gods. And in later periods, if the milk turned sour in the dairy—if the murrain infected the flocks—if the limbs became paralytic—the poor, old, decrepid widow, the reputed witch, was straightway accused, and perhaps her life put in jeopardy. How many persons are there, who have ascribed their recovery from illness to the medicine which they took, when, in reality, it retarded instead of accelerating it; or, if their dose was composed of several ingredients, saw in that which was really injurious, and not that which had benefited them, the means of their restoration to health. So is it with thousands of the orthodox community. They feel themselves amended by the power of religion, and ascribe that to orthodoxy which orthodoxy has impeded, and not advanced, overlooking those invaluable and blessed truths of the pure Gospel of Christ, which have, in fact, wrought all the good, of which they have had experience. The cause of these prevalent mistakes, is to be found in that want of discrimination under which so many minds labour. It is no easy thing to separate in the mind, the things which differ in reality, and yet there is no mental power of greater value. We could wish that our orthodox friends would study to attain thereunto, and they would then easily see, that the good of which they are conscious, results not from the peculiarities of their system, but from the great and simple truths of the Gospel. G. C. S.

Ignorance of Scripture by Voltaire, &c.

Notes on a few Passages of Scripture, which one class of writers in the Deistical controversy have not understood.

"It cannot be denied, that a number of ingenious men, of extensive knowledge in certain respects, are sceptical with regard to religion. But then they have not examined this particular subject with a becoming seriousness and impartiality. They have not thoroughly studied the various external and internal evidences which have been urged in proof of Christianity, and, especially, they have not searched into the Scriptures themselves."—*Kippis.*

1 Sam. xxviii. 7, "Then said Saul unto his servants, Seek me a woman that hath a familiar spirit. And his servants said to him, Behold, there is a woman that hath a familiar spirit at Endor."

The rendering of the verse in the *Vulgate*, is singular and most erroneous: "*Dixitque Saul servis suis, Quærite*

mihi mulierem habentem pythonem. Et dixerunt servi ejus ad eum, Est mulier pythonem habens in Endor."

Assuming the correctness of this translation, Voltaire* would insinuate that the history before us "was not written till the Jews traded with the Greeks, after the time of Alexander."

No really "learned men" can hold such an opinion: persons of this character, will consult the original, and not satisfy themselves with a translation, which is comparatively modern.

"By the same medium," says Dr. Findlay,† "Voltaire might have argued, that the books of Leviticus and Deuteronomy were also written after Alexander's victories: for there, likewise, in the Vulgate translation, the obnoxious term *Python* is introduced, Lev. xx. 27, Deut. xviii. 10." "Upon the same principles upon which Mr. Voltaire reasons here, a person might, with success, undertake to prove, that the Hebrew book of Genesis was not written till the Saxons invaded Britain, because many words which are used in the English translation of this book, are of Saxon etymology and derivation. For why should not the English version have weight in deciding the era of a Hebrew book, as well as the Latin one?"

In this reasoning Mr. Farmer‡ entirely concurs. After noticing, that those who were anciently called *ventriloquists* had subsequently the name of *pythonesses*, and that *Python* is the word used by the Vulgate version in 1 Sam. xxviii. 7, 8, he adds, "But in the original Hebrew no such word as *Python* is used (as Mr. Voltaire himself knew‖), but a term so remote in sound from it as *ob*. And for the credit of learning, one would hope (what I really believe to be the case) that Voltaire is the only learned man, who ever undertook to determine the date of a Hebrew book, from the use of a word in a Latin translation, made many hundred years after it, and not to be found in the original."

Nor is a criticism so extraordinary overlooked in the *Lettres De Quelques Juifs, &c. A. M. De Voltaire.*§ The

* Philos. of Hist. ch. xxxv. p. 165.

† Vindication, &c. [Glasgow, 1770] p. 389, &c.

‡ Dissertation on Miracles, ch. iv. § 3.

‖ For the credit of his *moral* character, I hope that he did *not* know it.

§ Tom. iii. [Ed. 5. Paris, 1781] p. 402, &c. The author of these excellent Letters, to which it is not easy to do justice in a translation, was the Abbe Guenee. In the last vol. is an admirable view of the more prominent statutes of Moses.

Commentary there given on that author's *Text*, is the following:

"*Connu des Juifs du temps de Saul, &c.* Le mot de *Python, qui est Grec*, et bas Grec, qui loin de se trouver dans le Texte Hébreu, ne se voit pas même dans la Version Grec des Septante, qu'on ne lit enfine que dans la Vulgate; ce mot *connu des Juifs du temps de Saul!* Assurément rien ne seroit plus *etrange.*

"Mais d'où savez-vous, Monsieur, que ce mot leur ait été *connu* du temps de Saül? Et comment une idée si bizarre vous est—elle venue à l'esprit?

"Plusieurs Savans! Un seul, Monsieur, vous, et nul autre.

"*Concluent, &c.* Quoi! de ce que le mot de *Python* se trouve dans la Vulgate, ces savans concluent que le Texte Hébreu, ou il ne se trouve pas, *ne fut ecrit que quand les Juifs furent en commerce avec les Grecs, apres Alexandre?* Voi la, Monsieur, d'excellens Dialecticiens, d'admirables raisonneurs."

Prov. xxiii. 31: "Look not thou upon the wine when it is red, when it giveth its colour in the cup, when it moveth itself to and fro."

On this passage, Mr. Voltaire* says, "I very much question whether drinking glasses were made in Solomon's time: the invention is but modern: the ancients drank out of wooden or metal cups; and this single passage betrays the book to be the work of some Alexandrine Jew, and to be written long since Alexander."

Now, Dr. Findlay replies, that, be the date of the invention what it may, the author of the *Proverbs* is silent concerning *glass;* "though the Vulgate Version hath turned the clause, '*Cum splenduerit in vitro color ejus.*'"†

Here, then, is another example of Voltaire's implicit reliance on the Vulgate Bible, and of an ill-considered objection founded on that reliance. The Jews, in their Letters‡ to the author, expose his rashness with keen and polished sarcasm:

"Voilà de l'érudition, Monsieur; mais souffrez que nous vous le disions, vous n'en faites pas un emploi fort judicieux."

After maintaining the high antiquity of the invention of glass, they add—

"Il n'est pas nécessaire d'entrer ici dans ces discussions

* Dict. Philos. Poetat. Art.—*Salomon.* † Vindication, &c. 463.
‡ Tom. iii. 324, &c.

savantes: pour renverser votre raisonnement, une réflexion suffit. C'est que ce raisonnement suppose, que dans le Texte original il est question de *verre a boire*, de coupe, de gobelet de *verre*. Or, quoique vos traductions Françoises et votre Vulgate aient rendu le terme Hébreu par *verre*, ce terme ne signifie ni *verre a boire*, ni gobelet de *verre*, mais un gobelet, une tasse de quelque matiere qu' elle puisse être. Voici donc à quoi se réduit votre prétendue démonstration.——A-t on jamais raisonné de la sorte, Monsieur? Voyez à quoi l'on s'expose, lorsque on se mêle de critiquer un ouvrage, sans avoir sous les yeux le Texte original.....ou sans l'entendre."

Matt. xxviii. 7: "—— behold, he goeth before you into Galilee; there shall ye see him."

Paine quotes the clause in the following manner, "Behold Christ is gone before you into Galilee;" upon which mode of citing it, Bishop Watson* remarks, with becoming seriousness and great effect, "I know not what Bible you made use of in this quotation: none that I have seen render the original word by—he is gone; it might be properly rendered, he will go, and it is literally rendered, he is going. This phrase does not imply an immediate setting out for Galilee; when a man has fixed upon a long journey to London or Bath, it is common enough to say, he is going to London or Bath, though the time of his going may be at some distance."

This remark completely overthrows one of Paine's attempts to impugn the historical evidence for Christ's resurrection.

Matt. x. 2–5: "The names of the twelve Apostles are these," &c.

Certainly, that of *Luke* does not occur in the catalogue; though more than once he is so considered by Paine.

"You ought," observes Bishop Watson,† "to have known, that Luke was no apostle." N.

Mr. James Yates on the Advantages of Presbyterianism.

To the Editor of the Christian Pioneer.

SIR, LONDON, *June* 2, 1830.

THE contests which have recently taken place in the north of Ireland, have drawn the attention of the

* Apology for the Bible, Letter viii. † Ib. Letter viii.

public to the utility of Presbyterianism, and some of the most decided declarations of opinion on the subject, have appeared at the close of your Number for May last. These declarations appear to have come originally from Leeds, and were published in the Northern Whig, from which you have adopted them with an expression of entire approbation. As I apprehend, that the sentiments avowed in this extract are current among many of the friends of free inquiry and religious liberty in England, and as they appear to me both contrary to truth and experience, and adapted, so far as they are carried into practice, to have a very injurious influence, I beg leave freely to animadvert upon them through the channel of your liberal pages.

It is not quite clear, whether the writer, whom you have quoted, disapproves of Presbyterianism in the abstract or not, in as much, as he qualifies his remarks by saying, "Presbyterianism appears to me, *unless in a modified form*, the very essence of spiritual tyranny;" he also highly commends the constitution of two Presbyterian bodies (namely, the Presbytery of Antrim and the Southern Synod), and holds them up as "models of Christian forbearance and charity." Nevertheless, the general spirit of his observations is, to condemn Presbyterianism altogether, and to represent Episcopacy as a preferable form of church government.

It is not denied by this writer, and it will, I presume, be generally admitted by your readers, that some kind of union is desirable, not only among individuals to form congregations, but among the members of different congregations, for the promotion of objects which they esteem matters of common interest. All the different Unitarian Associations and Funds scattered through the sister kingdoms, with the Meetings of Ministers, Tea Parties, Societies for Relieving Widows, &c. prove the necessity which is felt for combining the efforts of those who have instituted and who support them, however imperfectly that necessity has been supplied, and the aim at co-operation carried into execution. But, if such union be desirable, I can conceive of no better method, by which it can be accomplished, than the Presbyterian form of church government and discipline. In order to decide this question, it is in the first place necessary to observe in what Presbyterianism consists, or in other words, to settle what is essential to it, and what is only accidental or accessary.

A Presbyterian Church is a church governed by presbyteries, and by this it is distinguished from an Episcopalian Church, which is governed by bishops. In the latter form of ecclesiastical government, authority is vested in individuals; in the other it is vested in bodies of men, or assemblies of presbyters.

The presbyters or elders, constituting the assemblies, are chosen by congregations. Bishops have generally been appointed by kings or popes; but it is conceivable that they might be elected by congregations, so that the only essential difference between Episcopacy and Presbyterianism seems to be, that in the one form authority is conferred upon single men, and in the other upon bodies of men.

Any church, or religious community, is consequently a Presbyterian Church, which consists of separate congregations, by whom deputies or representatives are chosen to meet together, in order to form and execute plans for the management of its concerns. An infinity of regulations of the most various and opposite character may be adopted by such a church, without annulling or diminishing its title to the character of a Presbyterian Church. If the Church of Scotland were to adopt any other confession of Christian faith instead of that now employed, the change would not make it less truly Presbyterian than it is at present. In Ireland, the Synod of Ulster was as much a Presbyterian Assembly before the late proposals of Dr. Cooke were adopted, as it has been since it resolved to enforce universally subscription to the Westminster Confession. The Presbytery of Antrim and the Remonstrant Synod of Ulster, which discard the use of that and other human creeds, are as truly Presbyterian bodies as the General Assembly of the Church of Scotland.

As a friend of civil and religious liberty, and a friend also of union and co-operation among those who hold common principles, I heartily approve of the Presbyterian form of church government and association, and can adopt, with all the fervour with which I once in my boyhood heard it pronounced from the pulpit, the declaration of that enlightened and devoted advocate of freedom, George Walker, "*I glory in the name of Presbyterian.*"

I have heard a venerable minister of the same vigorous stock, Dr. Abraham Rees, remark, that in his own time and to his own knowledge, no less than forty congrega-

tions had been lost to the Presbyterian body in London and its vicinity. A similar defalcation has been going on throughout England. To him this was, I believe, a matter of regret, and it must be so to all who value, as he did, the principles by which the English Presbyterians were distinguished—the right of free inquiry, and the duty of individual judgment, without subjection to narrow human creeds. Owing to the complete disorganization of the body, these losses have taken place without any systematic attempt to prevent, or to retrieve them. Nevertheless it appears to me, that every one, who is attached to the religious principles and institutions of this expiring party, must view with sorrow the state of a congregation, whose history has had such an inglorious close. He must wish, that it might at least have been interred decently: that some one had been deputed in its forlorn condition to see, whether the principle of life in it was indeed extinct; whether food, or fire, or cordials might not revive it; whether a few words of consolation might not at all events be administered, to do honour to the memory of its former good deeds, and to relieve the pangs or invigorate the languor of its dissolution. But instead of this humane behaviour, which seems little enough for a charitable heathen, the despised and feeble frame has commonly been suffered to fall to pieces in poverty, filth, and misery; and the apparent cause of this deplorable neglect has been, that the Presbyterian discipline was given up, and nothing substituted in its place.*

By what arguments has this neglect of decaying congregations been justified? An unwillingness has been felt to supersede in any way an aged minister of blameless character, who depends on the endowment of the place for his support. With the decline of his faculties the members of his congregation continue to die off, and no accessions supply the loss. The Trustees, chosen from among the wealthier part of the congregation, are probably the least zealous of its members, or perhaps the most disposed to acquiesce in its collapse. They of course neglect to fill up their vacancies; for the number of the heads of families is scarce equal to the requisite number of trustees,

* As I do not wish to overstate the fact, I would remark, that these observations do not apply to all the chapels and societies, which are lost to the Presbyterian body. Some of them have attached themselves to the Independents.

and no one inquires after the deed of trust, or cares for its renewal. Thus the property goes into the hands of one or two surviving trustees, or of their executors and representatives after the death of all the trustees, and these parties either appropriate the income to themselves, or at the best apply it to purposes foreign from its original destination. Nor do they want reasons to allege in their justification, if ever the propriety of their conduct should happen to be called in question. They say, "we are the descendants and representatives of those, who built the chapel, who gave the ground, who raised the funds, or who through a succession of years contributed to the support of the minister; among all claimants, therefore, we have the best right to the proceeds of the lapsed estate. The chapel is indeed a Presbyterian place of worship; but there are now no Presbyterians in the neighbourhood. To apply the income to its original purposes is impossible." To those who act upon these principles, such arguments are of course satisfactory. But to me, the very circumstance, which furnishes them with an argument for abolishing Presbyterianism, presents strong reasons in favour of its continuance. That circumstance is, the necessity of such a bond of union and system of government among congregations as may secure the application of their property to the purposes, for which it was contributed. A well constituted police may not do all that we desire; but it may at least prevent the crimes of highway robbery and murder. According to the mode of administration which has long been admitted among us, a chapel, especially in a retired part of the country, is not unfrequently in the situation of the traveller, who fell among thieves. A good Samaritan may chance to pass along, who relieves him in his distress, and even repairs to the utmost the injuries he has sustained; but most of those who witness his dying state, pass by, like the Priest and the Levite, on the other side, and are indeed obliged by the present condition of things to do so, because they have no right or title to interfere, and, if they interfere, must act unsupported and alone, and with little or no chance of ultimate success.

The present state of the English Pseudo-presbyterians, appears to me to be attended with just as little either of honour or advantage, if we consider it farther in relation to the disputes and misunderstandings, which will in-

evitably arise between ministers and their congregations. Had we Presbyteries, Synods, and a General Assembly, every matter of controversy might be heard before a competent tribunal; laws, principles, regulations, might be applied to every case; and the decision would probably be made equitably, in a short time, and often to the satisfaction of both parties. But, as matters stand at present, a minister, however learned, conscientious, and respectable, instead of being able to bring his cause to be tried by his peers in a court, where the question may be sifted, both sides heard, and a decision pronounced after due discussion, is obliged to have recourse to private influence, and to be made the subject of innumerable secret calumnies, obscure whispers, and domestic conversations, and it becomes almost the cast of a die, whether justice be done to him or not; and, on the other hand, congregations, instead of being able to appeal to judges, who know their general views and principles, and are interested in their preservation and their welfare, are constrained, after long and disgraceful contentions in private, to bring their cause before the Courts of Assize, or to seek equity at the hands of a Chancellor, who will probably keep them waiting for years before he comes to an opinion, and when, at length, he approaches the subject, can no more enter into their ideas as Dissenters, than if he were a Felix or a Gallio.

I need not dwell upon the obvious advantages of the Presbyterian form of association, not only in preserving existing interests from decay and dissolution, but also in raising new interests in favourable circumstances. In our present condition, how troublesome and expensive are the processes adopted for the establishment of new congregations, or the erection of new chapels. In Ireland, as many of your readers know, every case of this kind, subject to Presbyterian jurisdiction, is made the matter of inquiry and examination, and, if found worthy, receives aid from the public purse.

I beg to add a few words upon another topic, in connection with which Presbyterianism appears to me to be a most valuable auxiliary to moral and religious cultivation. I mean, the supply of a succession of well educated and duly qualified ministers. As the English Presbyterians have gradually declined in discipline, together with every other species of decay, there has been a falling off in this

particular. Hence, for lack of ministers, who have gone through a regular course of preparation, it has been usual to fix upon tradesmen or artificers, to whom a salary, however paltry, is an object; and such a one, having tried his hand at a sermon or two, and being pronounced a successful competitor, or at least the best that can be found, puts *Reverend* before his name, begins to wear black, and statedly mounts the pulpit. I am aware, Sir, that this practice has been encouraged by many of the leading members of the body, including such as have been educated for the ministry, and have made its duties the chief occupation of their lives; and I should be sorry to be understood as intending any reflection upon the moral worth and honesty of the preachers alluded to, who, in the degraded circumstances of the body, have only filled pulpits, which would otherwise have remained vacant, and have indeed had some title to compare their qualifications with those of the students sent from our short-lived and declining Academies. But I am greatly mistaken, if any advantage has arisen from this substitution, and I think facts rather tend to show, that it has only served at the utmost to prolong for a few years the ignominious decrepitude of those societies, which have had recourse to such expedients.

Instead of these practices of the English Pseudo-presbyterians, let them make sufficient provision for a supply of ministers; and, before such can be chosen by any congregation belonging to the association, let them undergo trials, by which their talents, their acquirements, their views of the Christian ministry, their wishes, and their probity may be ascertained. Let their qualifications be attested, not by those sham ordinations, which are from time to time described in the "Monthly Repository," but by a process appointed by the rules of the association, and conducted by its authorized deputies; and from among ministers, so approved and licensed, let the congregations make their choice.

I have already said, that I approve of Presbyterianism, *as a friend of liberty*. For I am at a loss to conceive, how any consistent friend of liberty can either postpone it to Episcopacy, preferring in ecclesiastical matters arbitrary and monarchical to representative government, or object to the appointment of deputies freely chosen to manage the concerns of their constituents. That the sup-

porters of civil tyranny or spiritual domination, should object to such a system, or say, that Episcopacy is to be preferred to it, is no more than might be anticipated: but no friend of liberty, either civil or religious, can, as it appears to me, consistently object to it, unless he objects to all rules and to all union. When I assert, that my attachment to liberty is the ground of my attachment to Presbyterianism, I mean, Sir, that I am a friend of liberty only so far as liberty is compatible with law.

It may be objected, that Presbyteries are not fit to be invested with power, because they are clerical bodies, and because experience shows, that clerical influence is always noxious. On the contrary, I believe, that Presbyteries, Synods, and General Assemblies, have commonly contained lay as well as clerical members. They may contain both classes in any proportion: they may even consist entirely of laymen. To me it appears perfectly right and expedient, that they should contain both lay and clerical members. It is also common to object to Presbyteries, that they impose creeds or confessions of faith. That this imposition is in any case necessary or desirable, I should hesitate to assert. But, on the other hand, I cannot see, that it is unreasonable in any large and flourishing Presbyterian Church, which has the bestowal of great emoluments and rich livings, to require some declaration of faith from those who aspire to its honours or its affluence. Suppose the Rev. Robert Taylor, who a few years ago preached to admiring audiences in the churches about Birmingham, or the apostle of atheism and infidelity, Mr. Richard Carlile, or any man of similar views and sentiments, to offer himself with powerful patronage for one of the best livings in the Church of Scotland; would there be any thing tyrannical or unreasonable in telling him, "The Church, in which you wish to officiate, is a *Christian* Church; the great purpose, for which the office you aim at was appointed, is to enable the neighbouring inhabitants to join *in the worship of God*: and to prevent the misapplication of these funds and of the office, to which they are attached, we wish to have some evidence or security of your belief in God, and in the truth and divine authority of the Christian religion"? I, Sir, am not inclined to condemn the Church, which should make such a reply, or act in the spirit of it, although I would not without further consideration undertake to pronounce, that the

imposition of even this simple creed in a formal manner, is absolutely indispensable. But with respect both to this and to other more complicated creeds, the choice and imposition of them in Presbyterian Churches must depend upon the decision of the majority; nor can I very much wonder, that zealous Calvinists, who think free inquiry either injurious, or a benefit of very trifling value compared with that faith, which they deem essential to everlasting salvation, should exact subscription to the Westminster Confsssion of Faith, even though that subscription be an act of intellectual slavery, and a virtual renunciation of the authority of the Scriptures. But there are Presbyterian Churches in various parts of the world, whose object is, not to enforce belief in a narrow set of human articles as a matter of paramount necessity, but to preserve the right of pursuing truth and impartially studying the Scriptures; these Churches either impose no subscription at all, or require a confession of faith in very general and comprehensive terms; and, however confined may be the creed, and however straight the bondage of any set of Presbyterian clergy, it is evident, that the root of the evil lies, not in their form of church government, but in their erroneous ideas of the nature and means of salvation.

That the practice, which it is the object of this paper to defend, should be revived in England, I have, Sir, no hope. It would have been easy to preserve the edifice of Presbyterianism by timely repairs; but to collect its worn and dissipated fragments, is hardly possible. The history of the English Presbyterian Church may however serve as a solemn warning to its kindred Churches in Ireland. It was first faithless to its country, by renouncing the cause of freedom, and espousing the servile tenets and imperious habits, which had just before occasioned its Episcopal rival to fall: it was next faithless to itself, by relinquishing the wholesome discipline, on which its vigour and efficiency depended, and by breaking those bonds of association, by which it claimed the name and influence of a Church. In its grand republican strength, it once supplanted the Episcopal Church itself; and, after the inconsistency and faithlessness alluded to had occasioned its downfall, still an adherence to its essential forms, and the preservation of its Presbyterian constitution, might have enabled it even to the present day to oppose a firm and bold front to the continual encroachments of that Church;

and it might thus have stood, the great safeguard of public liberty, the copious and ever-flowing source of knowledge, piety, and virtue. In its courts, ministers and laymen would then have met, to watch over the welfare of its numerous congregations; and, instead of mere conversation at private dinner-parties and in taverns, they would have pled the cause of religious liberty and of the Church of Christ in strains of manly eloquence, the collision of opinions in open debate only serving to raise the vigour of their characters, to sharpen the edge of their understandings, and to encourage the ardour of their public spirit.

It is, Sir, in my humble judgment, but one among the many symptoms of our degeneracy, that your Leeds *protegè* should seek refuge from this scene of powerful and animated debate in the warm and tender bosom of a Bishop. "Bishops," he alleges, "are generally men of liberal education and of superior rank, and consequently, are, in some measure, removed above petty prejudices. *Presbyterian bishops*, on the other hand, are chiefly from an inferior grade in society, who, having gone through a few years of school and college preparation, and having had but little opportunity of general intercourse with society, are fixed down in a congregation, with all the prejudices and prepossessions of early life strong upon them; yet these men, confined as are their views, compose the many-headed monster, to which those even of the most enlarged views, when such chance to be connected with their body, must submit."

That bishops are likely to be men of superior rank to the greater part of the clerical members of presbyteries, may be admitted. For the same individuals, who would be prominent for their rank in presbyteries, are likely, under an Episcopal constitution, to be made bishops. The difference is, that under the one form of church government their power is absolute; under the other, it is continually kept in check by the talents, voices, and influence of their associated brethren. The bishop is an ecclesiastical despot; the highly-gifted presbyter is only *primus inter pares*. But no very extensive acquaintance with human nature is requisite to show, how extremely unfit all men are to be entrusted with uncontrolled power; and all history proves, that ecclesiastics are as prone to abuse their authority, and to swell with pride and arrogance, as any other mortals. In the church, as in the state, such power

is a boon no less dangerous to him who receives, than to those who confer it. On the other hand, the members of chambers, parliaments, and representative assemblies in civil matters, and the members of presbyteries, which correspond to them in sacred concerns, have full scope allowed for the exercise of their talents and the display of their noblest powers; while collision with their equals and their opponents serves to quicken and invigorate their faculties, to keep them bright and keen, to guard, by opposing views and feelings, the understanding from error and the heart from arrogance, to remind the proud that they are men, to check the presumption of the haughty, and, instead of exalting and pampering a few, to do honour in turn to all who have ability for public service, and, in short, to promote the general good of the community in every way, which the united wisdom and activity of its members can devise.

If the appeal be made to facts, I am not aware that the Presbyterian have been at all inferior to the Episcopal clergy in those excellencies of the understanding, which are ascribed exclusively to the latter. I know not, that they have been superior in any thing except wealth, rank, and external politeness. Of "petty prejudices," I apprehend, they have an equal share with presbyters. The "few years of school and college preparation" suffice for the one set of ecclesiastics no less than for the other; and I conceive, bishops have no superior advantages of "liberal education." Bishops are said, by the writer from Leeds, to have superior opportunities for "general intercourse with society." It may be true, that they keep company of a higher rank; but it does not follow, that such company is adapted either to preserve their morals pure, or their minds unprejudiced. On the contrary, the company kept by the Presbyterian clergy, which is the company of their equals and neighbours, of those whom they are to enlighten, amend, and instruct, is infinitely better adapted to fix their minds upon all the great objects, which a Christian teacher ought to keep in view, to cherish all the benevolent and devout affections, to clothe them with the graces of humility, and to make them useful and zealous servants in the vineyard of their Master.

I cannot conclude, Sir, without offering some apology for the length to which my observations have extended, and expressing my sense of your candour, should you print a paper designed as a reply to sentiments, which you have

sanctioned with your own highly respectable authority: and still more earnestly must I sue for indulgence from those who belong to that party of religionists in England, to which some of my observations refer. I can only say, that the subject is deeply interesting to me as a friend of religion, truth, and virtue, and to have employed any disguise, or admitted any reservation, would have been unworthy of me as a man, a Christian, a dissenter, and a presbyterian. I am, Sir, Yours faithfully,

JAMES YATES.

THE CHRISTIAN PIONEER.

GLASGOW, *July* 1, 1830.

ON Tuesday, Wednesday, and Thursday, May 25, 26, and 27, the ministers and representatives of Congregations who have seceded from the Synod of Ulster, assembled in the Meeting-house of the First Presbyterian Congregation of Belfast. There were present, of the

Armagh Presbytery,

Rev. Samuel Arnold, Narrowater.	Rev. James Davis, Banbridge.
John Mitchell, Newry.	James Lunn, Carlingford.
Arthur Neilson, Kilmore.	Samuel C. Neilson, Dromore.

Bangor Presbytery,

Rev. John Watson, Greyabbey.	Rev. Fletcher Blakely, Moneyrea.
John Mulligan, Moira.	David Whyte, Ballee.
H. Montgomery, Dunmurry.	

Templepatrick Presbytery.

Rev. Thos. Alexander, Cairn-Castle.	Rev. Alex. Montgomery, Glenarm.
Robt. Campbell, Templepatrick.	William Glendy, Ballycarry.
Nathaniel Alexander, Crumlin.	Wm. Porter, Newtonlimavady.

Elders were also present from these respective Societies.* The audience on the various days was numerous and attentive. Two sermons were preached on the occasion; that on the first day, by the Rev. H. Montgomery, from Psalm L. 1–6, and that on the second day, by the Rev. J. Mitchell, from Matt. xviii. 9, 10. Both discourses are to be printed. The Rev. William Porter was unanimously elected Moderator. On taking the chair, Mr. P. said:—Most of us, my Christian brethren and friends, have long been in the habit of witnessing the convention of Synods and Presbyteries. Such assemblies are things of frequent occurrence, and are seldom calculated to excite great intenseness of interest. The present meeting, however, is one of no ordinary character. It is marked by circumstances of a peculiar nature, and which

* These Congregations are, of course, unconnected with the Presbytery of Antrim, which was formed in 1726, and which consists of the First and Second Congregations of Belfast, Downpatrick, Newtownards, Larne, Antrim, Ballyclare, and Holywood.

can hardly fail to make the breast heave with emotions not easily suppressed. Cold must be the blood, that is not warmed—dull and phlegmatic must be the spirit, which is not animated, by contemplating the situation in which we stand, and the object which we have in view. We have come together on a most interesting occasion. We have come together to lay the foundation-stone of a temple dedicated to RELIGIOUS LIBERTY—a temple, under whose ample dome, every individual who chooses to enter, will be allowed to worship, in his own way, the one God and Father of all. We have come together, not merely to profess, but to prove, that we are genuine Presbyterians—assertors of the sacred right of private judgment—and advocates, uncompromising advocates, of the all-sufficiency of the Bible, as a rule of faith and duty. After years of patient endurance, we have succeeded in throwing off a yoke, which was by no means easy—a burden which was far from being light. We have emancipated ourselves, and our congregations, from a state of spiritual thraldom, and established our claim to those invaluable immunities wherewith Christ intended to make mankind free. *The privilege of free and fearless inquiry*, is the ground-work of the Church we are now preparing to build, and, "*Prove all things*," will be the motto inscribed on its front, in characters of gold. "Call no man master," we regard as the *Magna Charta* of our ecclesiastical constitution—Christ, and Christ only, is our king—the Bible, and the Bible only, is *our* accredited standard of belief. We do not associate as Calvinists or Arminians—we do not associate as Unitarians or Trinitarians: we are Presbyterians. To be enrolled as the first Moderator, chosen by a Synod formed on principles so truly evangelical as these, is a distinction highly gratifying, and which is duly appreciated by the individual on whom it has been conferred. Allow him, at the same time, to add, that he does not misconstrue the compliment; he knows well the feeling and motives by which it has been prompted—he knows that it is to be attributed not to any meritorious services in his power to plead, but, purely and exclusively, to that fraternal partiality, on the part of the donors, which has followed him all his life long—a consideration which increases his gratitude, whilst it represses his self-estimation. We have been accustomed to hear Moderators, when taking the chair, inculcate on their constituents the observance of order and decorum, the avoidance of personal reflections and intemperate recriminations, and the propriety of exercising mildness and forbearance in the discussions likely to ensue. On none of these points shall you hear a single syllable from me. To address such admonitions to the *Remonstrant* Synod of Ulster, would be a waste of words—a useless occupation of time. Why recommend cordiality, and sympathy, and mutual condescension, to men who may be said, like the primitive Christians, 'to have all things in common'—whose hopes, and fears, and aims, and wishes, are one—who are contending in the same cause, assailed by the same adversaries, maligned by the same calumnies, and exposed to the same difficulties and trials. Differences of opinion will, no doubt, take place amongst us; but these differences will be discussed

with the temper of Christians, and the urbanity of gentlemen. On looking back to the scenes through which we have lately passed, we might be justified in adopting, with a few verbal alterations, the self-congratulatory language of David—we might say, and with truth, that 'we have hastened our escape from the windy storm and the tempest; for we found violence and strife in the city—rottenness was in the midst thereof—reproaches and revilings departed not from her streets." Still using the words of the royal Psalmist, we might add, "They were not enemies who reproached us—for that we could have borne; but they were our equals and acquaintances—men with whom we once took sweet counsel, and walked in company to the house of God. But now, we have come out from amongst them—now, we hope to be at rest." All here are brethren; and, so long as we live, let there be peace amongst us. In the world, some of us may, for a time, have tribulation; but let us be of good cheer. Joining hand in hand, and heart with heart, let us put our trust in the Lord, and he will enable us to overcome the world.

In the course of the meeting, the following Resolutions, after having been introduced by various individuals with appropriate observations, were adopted:—

1. "That the Scriptures of the Old and New Testament are the only infallible rule of faith and duty, and contain all knowledge necessary to salvation.

2. "That it is the inalienable right of every Christian to search these records of Divine Truth for his own instruction and guidance; to form his own opinions with regard to what they teach, and to worship God in sincerity, agreeably to the dictates of his own conscience, without privation, penalty, or inconvenience, inflicted by his fellow men.

3. "That all exercise of Church power, which attaches rewards to the profession of one class of doctrines, and penalties to that of any other, is contrary to the Holy Scriptures, and directly calculated to undermine that sincerity, without which no profession of faith or form of worship, can be acceptable unto God.

4. "That the imposition of human Tests and Confessions of Faith, and the vain efforts of men to produce an unattainable uniformity of belief, have not only tended to encourage hypocrisy, but also to restrict the sacred right of private judgment—to lessen the authority of the Scriptures—to create unrighteous divisions amongst Christians—to sanction the most barbarous persecutions—to trench upon the natural and civil rights of men—to place undue power in the hands of the few—to throw a shield over the time-server—to expose the honest to injuries and persecutions—to perpetuate errors in almost all Churches—and to prevent that free inquiry and discussion which are essential to the extension of religious knowledge.

5. "That the overtures of the General Synod of Ulster, passed in the year 1828, impose submission to human interpretations of the Word of God, in a form more objectionable than has ever been attempted in any Church; by subjecting Ministers to deposition, at any time, however acceptable and useful to their own

people; and by submitting Students and Licentiates to the absolute control of a Secret Committee, of whose principal proceedings no records are kept, and who must necessarily be liable to act under the influence of personal partiality or prejudice, selfish interest, or local connexions.

6. "That those overtures not only subject Students, Licentiates, and Ministers, to possible injustice, and dangerous temptations, but likewise trench upon the most valuable privileges of the people, in the free election of their own Pastors; inasmuch as their choice is restricted to persons professing to hold opinions approved by the Committee of Examinators, although such opinions may be directly opposed to the views of sacred truth entertained by the congregation.

7. "That we consider those enactments as a violation of the fundamental principle of Protestantism, subversive of the liberal laws and usages of our Church, and a direct breach of the solemn compact, under which those of us, who are ministers, entered the Synod of Ulster.

8. "That (having ineffectually endeavoured, for two years, to obtain a repeal, or even a modification of those obnoxious regulations) we are now compelled, in obedience to the dictates of conscience—in vindication of our own rights—in support of the inalienable privileges of Students, Licentiates, Ministers, and Congregations—in defence of religious liberty, and to avoid being accessary to the suppression of what many of us believe to be the Truth of God—to separate ourselves from the Synod of Ulster, and to remain separated, until that Body shall have returned to the Scriptural principles and usages of Presbyterianism.

9. "That we now, in the name of the Great King and Head of the Church, and earnestly imploring the blessing of Almighty God, solemnly associate ourselves, under the designation of *The Remonstrant Synod of Ulster*—a designation to which we consider ourselves justly entitled, as faithfully adhering to the original principles—the solemnly enacted laws—and the salutary customs of our Church.

10. "That we adopt the Code of Discipline, sanctioned by the General Synod of Ulster in 1825, as the law of Discipline in this Church; and to show that we are not guided, in pursuing this course, by any view to promote the advancement of any set of doctrinal opinions, to the exclusion of others, we hereby publicly and solemnly guarantee to the congregations which are under our care, and to those which may hereafter form a portion of our Church, the full, free, and unrestricted exercise of their unquestionable right to elect, on all cases of vacancy, ministers entertaining such views of Divine truth, as the congregations may themselves approve.

11. "That, to secure the exercise of this great privilege in its fullest extent, the Ministers and Licentiates of the Church of Scotland, of the Synod of Ulster, the Synod of Munster, and the Presbytery of Antrim, together with the Ministers and Licentiates of any other Churches who may be sufficiently recommended to us by their character and talent, their education and their aptness

to teach, shall be eligible to the vacant congregations under our care.

12. "That, in order to cultivate, as far as lieth in us, a spirit of Christian liberality and good will, the ministers of the religious bodies referred to in the preceding Resolution, may, at all times, be invited to sit and deliberate with us in our Church Courts, and to join with us in the affectionate intercourse of ministerial services and Christian communion."

The following important and excellent resolution was also adopted: "That a subscription should be set on foot for the support of injured ministers—to assist new congregations—to form a fund for the endowment in due time of a Professor of Divinity in connection with the Remonstrant Synod—and for the maintenance of Christian rights." And Mr. Porter was unanimously elected Clerk *to the Remonstrant Synod.*

A Public Dinner was given on the 10th of June at Derryboy, by persons of various religious sentiments, to the Ministers composing the Remonstrant Synod of Ulster, in testimony of the sympathy felt for the hardships and persecutions to which they have been exposed, and in approval of their manly and conscientious conduct. Derryboy being distant from any large town, a tent was fitted up in a field, inside of which two tables ran the entire length, and the end table was occupied by the Chairman and the guests. About two hundred and ten individuals, Catholics and Episcopalians, Old Light and New Light, sat down to dinner. Dr. Gordon of Saintfield in the chair. On the health of the Rev. W. Porter, and the Remonstrant Synod of Ulster, being proposed and received with acclamations, Mr. P. said,—Mr. Chairman and Gentlemen, I rise for a double purpose—I rise to acknowledge the honour which has just now been conferred on the Remonstrant Synod of Ulster, and also to express the gratitude of its ministers, for the kindness by which their convocation, on the present hospitable occasion, has been prompted. In my own name, and in the name of my brethren, most sincerely do I thank you. Believe me, Gentlemen, these are not words of mere form; they emanate from hearts, on which thankfulness for this well-timed expression of your sympathy is engraved in characters that will not soon be effaced. You saw us labouring and suffering in a good cause; labouring in the cause of religious liberty, and suffering in the cause of religious truth. You saw us "perplexed, and persecuted, and troubled on every side," and you generously resolved that we should not be forsaken. You saw us struggling for our lives, against the swellings of an angry sea, and instead of standing on the shore the cool spectators of our danger—instead of waiting, in selfish apathy, to witness the dubious result of our exertions, you dashed at once through the breakers, anxious to render all possible assistance. The bare manifestation of your solicitude to relieve us, has renovated our courage, and will give additional vigour to our efforts. Some amongst us may be said to have weathered the storm; others are still exposed to its violence. Some of us have already sustained all the damages we

are likely to sustain; others still continue to be molested, and harassed, and persecuted, in a variety of ways. Let it not be supposed, that I allude to the secession of weak-minded individuals from our ministry, on grounds of doctrinal disagreement. Such secessions, if prompted by sincere conviction, and conducted in a peaceable manner, far be it from us to condemn. That it is the bounden duty of every individual to think for himself, and to cleave firmly to whatever form of religion his judgment and his conscience may lead him to prefer, is a principle in which we do most heartily concur; and although, for the time past, this principle has, in most cases, operated against us, yet the time is coming, and is not far distant, when it will operate, and operate decidedly, in our favour. Owing, Sir, to adventitious causes, and accidental circumstances, we have hitherto been the chief sufferers from defection. Those causes and circumstances, however, are now in a great measure removed; and I venture to predict, that the defections which may hereafter take place, will be almost exclusively from the ranks of our adversaries. The leading men amongst them are beginning to be known. On several recent occasions, they have incautiously dropped their masks, and discovered the real features of their character. A re-action has commenced, and those misrepresentations of our religious opinions, which did us so much harm at first, are now doing us good. Our people, also, have been thoroughly tried and tested. The weak and the wavering have been carried away; and those who remain with us, are all good men and true. Up to the present period, our system of warfare has been almost entirely defensive. Thanks to the goodness of our cause, we have been able to withstand the first furious onslaught, without sustaining any considerable loss. Our line remains firm and unbroken; whereas, in consequence of the injudicious impetuosity with which the enemy advanced to the assault, his line has been thrown into confusion. Now, then, is the time for us to make a cool, steady, and determined charge. Now is the time for us to press on our repulsed and dispirited opponents; and to push forward into the very heart of their entrenchments. At the same time, I trust, that we shall never have recourse to the unfair and unmanly modes of attack which have been employed against us. As I said before, we do not complain of conscientious secessions from our flocks, but we do complain, and that most loudly, of the unworthy means which have been systematically practised, in order to effect secessions, the very reverse of conscientious. We complain of the undue influence which landlords have, in several places, been prevailed on to exercise, for the purpose of detaching their tenantry from our ministry. We complain of the insidious attempts that have been made to obtain possession of our Meeting-houses and Congregational farms. We complain, for instance, of the treatment which Mr. Campbell of Templepatrick is likely to receive from a peer of the realm—yes, Sir, a peer of the realm—one of those dignified personages, in whose breasts generous and magnanimous sentiments might be supposed more especially to prevail—a peer of the realm has threatened Mr. Campbell with expulsion from a glebe-

house and farm, which, from the first settlement of Presbyterians in Ulster, have been regularly transmitted from each minister of Templepatrick to his immediate successor. You will naturally ask, what has Mr. Campbell done to merit such treatment? For what offence is this penalty to be inflicted? On what ground is this ejectment to be brought? Why, Sir, in the first place, it is to be feared that Mr. Campbell's lease is not a good one. The only title he can produce, is a rent-charge on Lord Templeton's honour —a title, the validity or invalidity of which, rests with that nobleman himself to determine. In the next place, Mr. Campbell's offence is foul. He refused—perversely refused to make shipwreck of a good conscience—refused to disavow opinions which he was always known to entertain, and the free enjoyment of which was virtually secured to him by his ordination contract; and, above all, he refused to submit to Synodical regulations, which strike at the very root of Presbyterianism.

It was an easy thing for the Autocrat of Templepatrick, to lament, in a certain letter which he is said to have written, the distractions which have recently taken place in the Synod of Ulster. It was an easy thing for him to address his censure of those distractions, to a man who had been their victim, but never, in a single instance, their author; and, armed as he is with the plenitude of power, it *will* be an easy thing for him to carry his unfeeling determination into effect; but, when he shall have done so, will reflection on the magnanimous achievement afford him much comfort? Will the thought of having driven forth a motherless family from the house in which they were born, *because* their father dared to act the part of an honest man—will the recollection of an exploit such as this, enable the princely proprietor of Castle Upton, to range through his wide domains with a lighter heart, and a lighter step, than he should otherwise have done? Will it communicate to his sumptuous viands a more agreeable relish? Will it procure for him softer slumbers by night, or make him rise in the morning with a more approving conscience? Will it smooth the bed of death, and minister consolation to his spirit, when all worldly consolations fail? These are serious considerations, and not altogether unworthy even of a nobleman's attention. If this hereditary abhorrer of religious liberality persevere in carrying his unrighteous threat into execution, he may be assured, that there are men in existence, who would rather inherit the simplicity, integrity, and the *poverty* of the oppressed Minister of Templepatrick, than succeed to the possessions, the peerage, and the *principles* of his lordly oppressor. Mr. Porter concluded by proposing, "The friends of religious liberty in the neighbourhood of Derryboy."

Mr. John Carr, of the Killileagh Congregation, lately under the pastoral care of the celebrated Rev. Henry Cooke, D. D. returned thanks. He regretted to say, that of late years, religious liberty seemed rather on the decline, in this part of Ireland. He felt satisfied, however, that this depression would not be of long continuance. Men may, for a day, cower beneath the sweeping blast of persecution; but there is an elasticity in the human mind,

which will not suffer the consciences of men to submit to a lasting prostration of every thing honourable and independent. The tide of the times, as had been happily remarked by Mr. Porter, is now setting in favourably to the principles of honourable integrity; and he had no doubt, but those men who had nobly resisted the storm, would yet triumphantly enter into a haven of security, bearing with them a conscience void of offence towards God and towards man. On the part of those men of Derryboy, who, through good report and bad report, had maintained their love for religious liberty unimpaired, he offered his sincere thanks, for the honour now conferred on them; and he could assure the meeting, that to behold such an assembly as this, composed of the sterling integrity of this part of the Presbyterian Ulster, assembled in a part of the country where intolerance and extreme bigotry had long struggled for mastery over the consciences of men, was to him, and to those other gentlemen who had joined in this invitation to the Remonstrant Ministers, a gratification which would never be effaced from their grateful recollections.

When the health of "The Rev. Henry Montgomery, and the Belfast Institution," was proposed, Mr. M. remarked, that the Belfast Institution, and in particular the Collegiate Department, is eminently calculated to serve the objects which its founders had in view—namely, to diffuse over the province a valuable literary and scientific education; and to establish in the minds of our young men, a solid foundation of theological knowledge. But it has, like ourselves, been long struggling against great difficulties: it was founded on principles which were not calculated to give a preponderating influence to *any party*, and the *illiberal* of *all parties* became opposed to it. The men who founded the Belfast Institution would have put down the reign of ignorance and darkness: they would have introduced new light into the minds and views of men; and, therefore, like ourselves, they were assailed with the utmost virulence by those who loved to grope their way in the pathways of old light, of ignorance, and bigotry. The crusade, however, of which we have seen such lamentable and devastating effects, commenced with a desire to put down the Belfast Institution; and, from a small beginning, the attempt extended itself into an effort to crush religious liberty among the Presbyterians of Ireland. It has not succeeded—it will not succeed; the Belfast Institution has not fallen away from its first principles of enlarged philanthropy, which would promulgate a solid and liberal system of education, free from the taint of sectarianism. And when I look around me, and see those now assembled here, who are the substantial strength of the country—not, perhaps, the Corinthian pillars of the state, whose ornaments do not always indicate their stability—but the solid and substantial pillars of the country, the wealthy yeomanry of the land, on whom we can at all times rely,—I do feel assured, that the efforts that have been made to put down men, who, for 'conscience' sake, have periled every worldly consideration, will not succeed; I rest assured, when I look on this most influential assemblage of the wealth and the information of the country, that there is a spirit abroad that

will not submit to be trampled beneath the feet of aspiring men—who, to compass their ends, would shipwreck the liberties of the people, and put down, by every dishonourable means, the conscientious opinions of others. In quitting this subject, however, and in addressing myself more particularly to the business which has brought us together to-day, I feel there has been little left for me to say, after what you have heard from the first gentleman who addressed you—a man above all praise; whose amiability of heart, and kindness of manner, are the admiration of all his friends; and whose firmness, integrity, and incorruptible honour, are the proud boast of all who have ever heard his name pronounced, as the able and fearless champion of the rights of conscience. We have, however, received credit for much to which we are not entitled. Great praise has been bestowed on us, for merely struggling to keep a conscience. Had we not done so,—had we tamely submitted to wear the chains that were forged for us, we would have been degraded even below our persecutors. We have been struggling to hand down to our families, a name and a character of which they will not be ashamed. Yet what is character and name, and all worldly considerations, compared with that privilege, for which we have indeed struggled hard—the right to worship God according to the dictates of our own consciences? In the next place, we have been struggling to keep principle in the world, and to transmit the principles of religious liberty to our descendants. Had a few of us yielded to the storm that raged around our heads, a different scene would be presented to us this day. Had we followed the example of men, who skulked into holes and corners, when the day of trial came on us,—men not far from this, who are skulking even now,—we should have indeed a very different prospect before us. But our struggles have not been in vain, nor shall they go unrewarded, for they were made to maintain the honour of our religion. We were accused of denying our Saviour; but if this were true, and if we had consented to deny our Saviour, then we would have bowed our necks to the yoke, and have escaped from the persecutions with which we were beset. No, no: it was because we *refused* to deny our Divine Master—it was because we strove to maintain in the world the principles of religious liberty, that we were subjected to the trials through which we have passed. Are we to be told, that any men shall combine, and shall say, thus far ye shall go in the worship of God, and no farther? And was this to be borne, in this country; and with the light of knowledge and Christian liberty shining around us? But, although these grounds were quite sufficient to cause us to break off from the body to which we belonged, it may be asked, why is your party so small?—why are your names so few? I will tell you: some men love peace, though it be purchased at the expense of honour and truth; and rather than endure the war of persecution that was raised against them, many submitted, though the peace procured by that submission, was the peace of the slave, under the lash of his taskmaster. These are the men who say, you are too violent; could you not have waited? Wait for one year, and you will see what

will be done in the next: we will prepare ourselves, and we will come forward with speeches, and resolutions, and you will see what we will do. Well—they assembled; and, having fired off their little pistol-shots, they slunk away home, and left *us* to contend with those whom they had promised to extinguish. One year, we had one Overture; we waited, and next year, by way of rewarding us for our patience and submission, they clapped on our backs just eight more. It reminded me of the one demon, who, when he was expelled, returned, and brought back with him seven more spirits worse than himself. Had we waited a little longer, it is not easy to say how many bonds they would have forged for us. As the better part of valour is discretion, and as, in point of numbers, the conflict was so unequal, we thought the better way was to retreat. As it was, the roll was against us, and until knowledge spread over the land, the roll will always be against us. But was the peace, of which so much has been spoken, to be purchased at the expense of conscience? Were we to stand by, and to hear our children express their belief in doctrines which they did not believe, or have all their prospects in life blighted for ever? And are not some men now obliged to hear themselves accused, in their own houses, and in their own pulpits, of promulgating doctrines calculated to lead their flock to everlasting destruction? Is this the peace that was to be purchased by submission? They seem confident in their numbers, and secure in the blind prejudices of their adherents; but, although our host is comparatively small, we go forth, like David, in the strength of the Lord, and will, I doubt not, eventually prostrate the Goliah of Intolerance.

"The Rev. Fletcher Blakely, and the Presbytery of Bangor." It is well (said Mr. B.) that new scenes beget new associations; otherwise, I should feel it a difficult task to address this meeting to-day, for I have only just returned from the funeral of a venerable Elder of my Congregation, one of the firmest Remonstrants that belonged to our body; a man than whom there was not a warmer friend to religious liberty alive; nor one whose upright conduct in life was more worthy of our imitation and regard. It has been vilely asserted, that he changed his opinions at the hour of death: the falsehood of the charge is worthy of the base source from whence it sprung. I am glad of this opportunity of giving such an assertion the broadest contradiction: it is as foul as it is false. That good man went down to his grave, as settled in his hopes and in his thoughts, as he was in the days of his greatest vigour—firmly relying on the mercy of God, made known through Jesus Christ, his only Son. I thank you for coupling my name with the Presbytery of Bangor—a body to which I feel a pride in being attached. We felt it our duty to separate from the body to which we belonged; and I am glad the people are beginning to take a right view of the measures that led to that separation. Attempts were long making to forge fetters for our consciences; but the Remonstrants honestly resolved to hang their harps on the willows of Strabane and Cookstown, rather than string them to those measures which they conscientiously believed to be untrue.

To-day, however, we come not here to hang our harps on the yellow oaks of Derryboy (for the word means that), but to sound them loudly to the notes of liberty—of free and full inquiry. There are some people who will not come near us, for fear of having their eyes opened. They resemble the philosopher of Florence, who refused to look through the newly invented telescope of Galileo, which displayed new worlds never before conceived to be in existence, because the knowledge he would have obtained by its use, would have overturned his own system of philosophy. This meeting will benefit us all. "As iron sharpeneth iron, so does man cheer the heart of man." We, who come under the denomination of Remonstrants, have more reason to be sorry for our opponents, than for ourselves; they have set themselves up as judges over the Church: our task-makers would become task-masters. A great deal has been said about the vile measures that have been resorted to, to put us down. But I rejoice at it; lukewarmness must be roused into energy; and men must take one side or another. The Apostles were scattered over the face of the land; but truth was thereby scattered along with them. Whilst, however, we have a right to rejoice in the injuries inflicted on us, by our opponents, we must not be idle. We must preach, and write, and print, and circulate our opinions, and send them forth to the world.

When "The Rev. J. Mitchell, and the Presbytery of Armagh," was proposed, that gentleman replied,—Mr. Chairman and Gentlemen, I come forward, when thus called on, with great cheerfulness, to return my thanks to you and this respectable company, for the honour you have done the Presbytery of Armagh, in drinking their health. I regret, that a senior member of the Presbytery of Armagh, now present, and much more competent to the task, has not been called forward at this time; but I must say, Sir, that, though I am an humble member of that Presbytery, it is not unworthy of the compliment you have conferred upon it. The name of the Presbytery of Armagh, Sir, will go down to posterity, as the one Presbytery of the Synod of Ulster which has been able, notwithstanding the unworthy and insidious attempt to prevent such a result, to retire from the intolerance of the Synod of Ulster, as a body, still bearing the name, and the records, and the privileges of the Presbytery of Armagh. I rejoice, Sir, in the stand which, as a Presbytery, we then made in the maintenance of our Christian rights; and I rejoice to see, that every member of that Presbytery surrounds you on the present propitious occasion. For myself, Sir, I have looked forward with much satisfaction, to the meeting of this day; and, as an humble individual, I feel highly honoured by the notice of this large and respectable society. There is something, Sir, in the very sound of the name of "Derryboy," which is grateful to my ears; for, Sir, I have myself the honour of being a Derry-boy; and I trust, that when the rights of men and of Christians are concerned, I never have forgotten, and never will forget, the glorious motto of the "Maiden City"—"No Surrender!" I was long, Sir, a silent, unobtrusive member of the Synod of Ulster; I do not pos-

sess those talents which might have led me to be otherwise. But I carefully watched the progress of that intolerant spirit which has lately grown up in the Synod. I saw, that if the rights of Christians were to be preserved among us, a firm stand must be made. And when the grand attack on the citadel of religious liberty was made, I rejoice to have been one, and not the hindmost, of that small band of "'Prentice boys," who rushed to the gates, and, raising the cry of "No Surrender," shut them fearlessly in the very teeth of the determined foes of Christian freedom. It is true, Sir, we have come through the siege; and it is true, that many of us have been called to encounter difficulties and dangers during the progress of that siege, such as no tongue can express, and scarcely a heart conceive. But, we trust, we have borne these trials like men, and like Christians; and, thanks be to kind Providence, relief has at length arrived: "the boom" has been broken, and the shout of succour has at length reached our ears. We are now surrounded by our friends; and the friends we have here, however numerous and respectable, exhibit but a sample of the wide and powerful sympathy with which our struggle in the good cause has been regarded. And, with the countenance of such friends, and the smile of approving heaven, let us ever be firm in the maintenance of our Christian rights; and let our motto still be—"No Surrender!"

"The Rev. John Watson, and the Congregation of Greyabbey."

I am not so vain (said he) as to suppose, that so humble an individual as myself, is in any way entitled to the handsome manner in which you have mentioned my name, in connection with my very spirited, respectable, and independent congregation. It is the cause—the cause of Christian liberty, in the defence of which we have lately been engaged, that I feel entitles us to your notice. I have always struggled against, and from my very soul detested, *persecution*, under whatever guise it presented itself—whether in the bow-string of the Mussulman, the rack of the Inquisition, or in the hand-cuffs with which these wrists were threatened—[*Holding up his hands, amidst thunders of applause.*] From the time that Constantine mounted the throne of the Cæsars until the present hour, there has ever been too great a straining after the claim of infallibility; but never was there presented to my mind, a measure so offensive, as the notorious Overtures of the Synod of Ulster. And shall the genuine spirit of Presbyterianism in this part of Ireland be put down, by two or three domineering individuals of the Synod of Ulster? So far as I am concerned, I am resolved it shall not. With the name of God on my forehead, and the Bible in my hands, and the precepts of my Divine Redeemer on my lips, I shall go forth to the world, and preach unto men the whole council of God. I know in this resolve, I am supported by my most respectable congregation—a congregation that have the true spirit of Presbyterianism among them: when persecution assailed me, and when a prison-door already grated on its hinges to admit me within its gloomy walls, the poor man was as ready as the rich one to afford me his protection and support. An armed force was brought forward; but it availed not—for it is not bayonets that will ever be able to suppress that genuine spirit of Presbyterianism, which burns with a holy and inextinguishable flame in the bosoms of the Presbyterians of Greyabbey.

Many other sentiments were given, and addresses delivered, which we regret our limits do not enable us to record. For those we have inserted, we are indebted to "The Northern Whig."

THE

CHRISTIAN PIONEER.

No. 48. AUGUST, 1830. Vol. IV.

Ulster versus *Virginia.*

To the Editor of the Christian Pioneer.

SIR,

THERE is, says the Preacher, nothing new under the sun; and the results following some late ecclesiastical proceedings in the north of Ireland, do not confute the assertion. Certain of the brethren, a century ago, deemed "human forms to be authoritative tests of orthodoxy," and subscription to articles of carnal wisdom, was regarded as a salutary measure for the removal of jealousies.

The agitation of the subject *then,* with those who had somewhat clearer views of the "perfect law of liberty," touched a responding chord in the breast of sectarian dogmatism, and which remaining ever true, even *now* vibrates with the same unhallowed emotions; and the angry feelings and unchristian contentions, the existence of which was so deeply lamented by Dr. Calamy, are now the characteristics of many teachers in Israel. Again has the demon bigotry burst loose, to denounce and anathematize—again with unholy confidence, to pronounce its unhesitating condemnation. Orthodoxy is restored to its pristine purity; and its glorious effects are witnessed at Greyabbey, where it seems the first propitiatory sacrifice was to have been offered. The formulary of the Westminster Assembly, more potent than the Sacred Records, is depended upon as equal to the eradication of all traces of heresy from the Synod of Ulster, and of efficacy sufficient to remove all jealousy and suspicion from the minds of the venerated almoners of the *Regium Donum.*

And here is discoverable one of the many ramifications which pervade society, originating in the incorporation or connection of ecclesiastical institutions with civil government. The flesh-pots of Egypt are, alas! too seducing for human nature; for even Christian pastors can recklessly sacrifice the virtues which should adorn their characters, and virtually renounce the spirit of him whom they affect to regard as their Master and exemplar, when worldly in-

terest calls, and the emoluments of the powers of earth present their allurements. Grievous, indeed, is the yoke which establishments impose, and sad the havoc they make with all that is truly valuable in man's intellectual endowments and mental condition; and as they have never been other than dire foes to human improvement, what friend to the amelioration of his species, does not wish for their speedy annihilation? They emanate an influence which is felt every where, sometimes decorated in imposing splendour, at others gliding in impenetrable obscurity. Hence the origin of those unseemly exhibitions, which, under a pretence of zeal for the faith, have made the Synod an object of pity and of wonder—have set it at issue with the march of intellect, the spread of information, the example of the legislature, the liberality of the age, and the general tendency in society to cultivate feelings and practise offices of amenity and friendship, without regard to sect or party.

How different from the spirit unhappily paramount in the Synod, is the religious freedom with which the transatlantic state of Virginia is blessed. How grateful and doubly blessed the memory of Jefferson, whose high and noble and generous feeling could originate the memorable "Act for establishing religious freedom;" with which you have not yet, Mr. Editor, adorned your pages, but which may afford a cheering balm to the wounded spirit of benevolence, after contemplating the intolerance and bigotry of the Ulster Presbyterians;—

"Well aware that Almighty God has created the mind free; that all attempts to influence it by temporal punishments or burthens, or by civil incapacitations, tend only to beget habits of hypocrisy, and are a departure from the plan of the Holy Author of our religion, who being Lord of body and mind, yet chose not to propagate it by coercions on either;—that the *impious* presumption of *legislators and rulers, civil and ecclesiastical* (who, being themselves but fallible and uninspired men, have assumed dominion over the faith of others, setting up their own opinion and modes of thinking as alone true and infallible, and as such endeavouring to impose them on others), hath established and maintained false religions over the greatest part of the world, and through all time;—that to compel a man to furnish contributions of money for the propagation of opinions which he disbelieves, is sinful and tyran-

nical; that even the forcing a man to support this or that teacher of his own religious persuasion, is depriving him of the comfortable liberty of giving his contributions to the particular pastor whose morals he would make his pattern, and whose powers he feels most persuasive to righteousness; and withdrawing from the ministry those temporal rewards, which, proceeding from an approbation of their personal conduct, are an additional incitement to earnest and unremitted labours for the instruction of mankind;—that our civil rights have no dependence on our religious opinions, more than on our opinions in physic and geometry;—that, therefore, the proscribing any citizen as unworthy the public confidence, by laying upon him an incapacity of being called to offices of trust and emolument, unless he profess or renounce this or that religious opinion, is depriving him injuriously of those privileges and advantages to which, in common with his fellow-citizens, he has a natural right; and tends also to corrupt the principles of that very religion it is meant to encourage, by bribing, with a monopoly of worldly honours and emoluments, those who will externally conform to it;—that though indeed those are criminal who do not withstand such temptations, yet neither are those innocent who lay them in their way;—that to suffer the civil magistrate to intrude his powers into the field of opinion, and to restrain the profession or propagation of principles on a supposition of their ill tendency, is a dangerous fallacy, which at once destroys all religious liberty; because he, being of course judge of that tendency, will make his opinions the rule of judgment, and approve or condemn the sentiments of others, only as they shall agree with or differ from his own;—that it is time enough for the rightful purposes of civil government, for its officers to interpose when principles break out in overt acts against peace and good order;—and, finally, that truth is great, and will prevail if left to herself, is the proper and sufficient antagonist to error, and can have nothing to fear from the conflict, unless (by human interposition) disarmed of her natural weapons, free argument, and debate; errors ceasing to be dangerous when it is permitted freely to contradict them.

"Be it therefore enacted by the general assembly, that no man shall be compelled to support any religious worship, place, or ministry whatsoever; nor shall be forced, restrained, molested, or burthened in his body or goods,

nor shall otherwise suffer, on account of his religious opinions or belief: but all men be free to profess, and by argument to maintain, their opinion in matters of religion; and that the same shall in no wise diminish, enlarge, or affect their civil capacities.

"And though we well know that this assembly, elected by the people for the ordinary purposes of legislation only, have no power to restrain the acts of succeeding assemblies, constituted with powers equal to our own; and that, therefore, to declare this act irrevocable, would be of no effect in law; yet we are free to declare, and do declare, that the rights hereby asserted, are natural rights of mankind; and that if any act shall be hereafter passed to repeal the present, or to narrow its operation, such act will be an infringement of natural rights." ZACCHEUS.

THE CHRISTIAN PIONEER.

GLASGOW, *July* 31, 1830.

IN our last Number we inserted a brief Report of the proceedings at a Public Dinner given at Derryboy, by persons of various religious opinions, to the members of "The Remonstrant Synod of Ulster." There are two or three other addresses which we are desirous of recording.

"The Rev. Dr. Nelson, and the Presbytery of Antrim."

Dr. Nelson said, At this advanced hour, I shall barely return you thanks for the honour you have done to the free and independent Presbytery of Antrim. That body most deeply sympathises with you in your endeavours to support the liberties of conscience. Our own situation was once similar to what yours is now. Our forefathers were driven out from the Synod, because they dared to maintain the right of private judgment; and we have remained 104 years together in peace and harmony, during which time, not one division or protest has taken place. We have been repudiated for not having a creed; but as we will not ourselves accept of a creed from fallible man, so we do not presume to draw up creeds for the guidance and direction of others. The Bible is our only creed. We prefer drinking the waters pure from the fountain-head, instead of receiving them from one of the muddy streams that flow from its banks. It is a cheering and consolatory sight to see the fruits exhibited here to-day, of one of those schools of knowledge—reading societies—which an excellent and worthy man established in this neighbourhood. Let the people be only instructed, and I have no fear that they will long remain slaves to intolerance and bigotry. The people who have to boast of having had for their teachers a Bruce, a Dunn, and a

M'Ewen, will not long suffer that cloud of intolerance to hang over them, which has for some time rendered dark and gloomy this portion of Presbyterian Ulster. People talk of Old Lights and New Lights, with a view of drawing invidious comparisons. For my part, *I am Old Light*. But my light is older than that of Arius or Calvin; I trust it is of "that light that lighteth every man that cometh into the world."

"Archibald Hamilton Rowan, Esq. the steady friend of Presbyterianism."

The Rev. F. Blakely said, that he had received letters from Mr. Rowan, expressive of his approval of the conduct and proceedings of the Remonstrants; and that he held one in his hand, addressed to Mr. John Carr of Killileagh, which expressed his (Mr. Rowan's) regret at his inability to attend the Derryboy Dinner. The letter stated, that he was in the eighty-first year of his age, and that deafness and blindness had, in a great measure, unfitted him for public society. Mr. Blakely observed, that Mr. Rowan had been, through a long life, the steady friend of Presbyterianism, and that he would be succeeded by his son, Captain Hamilton of the Royal Navy, who was no less friendly to Presbyterianism, which was almost another expression for civil and religious liberty. Mr. Blakely added, that had the nobility and gentry of Ireland foreseen the repeal of the Test and Corporation Acts, it was more than probable they would have remained, like the philanthropic and patriotic Mr. A. H. Rowan, in connection with the Presbyterian Church.

"The health of those Episcopalian friends of liberality and toleration, who have associated with us to-day."

Aynsworth Pilson, Esq. of Downpatrick, said, On my own behalf, and that of our other Episcopal friends, I thank you for the manner in which you have received this toast. To support and advance the cause of religious toleration, is no more than a duty; liberality is neither more nor less than common honesty. It is merely acting upon that high moral precept delivered by the Son of God to mankind—"to extend to all men those rights and privileges which we assume to ourselves." In the good cause of religious liberty, I may lay claim at least to sincerity and zeal. Encompassed by early prejudices, both of a religious and political nature, I have cast them off by the force of reading and reflection; but to the Public Press am I chiefly indebted for the power of disenthralment. Under the auspices of that Press, are we assembled at this festive board, to express our mutual gratulations on the triumph which Christian liberty has latterly attained in this province. To that Press do you owe the blessing of being able to worship God according to your respective consciences, without going by stealth, in half dozens, in caverns and desert places; as many of your forefathers have done before. To it do you owe that your respected ministers are protected in their pulpits, in place of being dragged from them by an infuriated rabble, maddened and hallooed on by those who should teach them better things. By it do you enjoy the privilege of searching the Scriptures, and the exercise of private judgment thereon; for without

the latter, the former would be a mockery. By the influence of the Press, perhaps, you are saved from a pilgrimage to the high priest of Ulster, enthroned in synodical state, and surrounded by a halo of theological infallibility, there to cast yourselves prostrate at his feet, and receive from his holiness a revelation of the Divine mysteries.

British and Foreign Unitarian Association.

THE Annual Meeting of this Institution was held in the Chapel at South Place, Finsbury, London, on the 2d June. The religious services were conducted by the Revds. J. S. Porter of Carter-Lane, London, M. Maurice of Southampton, and J. J. Tayler of Moseley-Street, Manchester, who preached from Ephesians ii. 17, 18. At the meeting for business, J. T. Rutt, Esq. was Chairman. The Reports of the Treasurer and Committee were read, and various resolutions proposed and seconded by Messrs. Hornby, Cordell, Christie, Young, R. Taylor, Hart, Hardy, Surridge, Dr. Bowring, Richmond and Edgar Taylor, and the Revds. Mardon, Madge, Porter, Yates, Wood, Dr. Rees, Fox, and Tagart. The audience, on both occasions, was large and attentive. It was truly a most interesting day, and the proceedings altogether well calculated to effect most extensive good. We should gladly insert the whole of them in our pages, but that is not in our power. We cordially agree with Mr. Young and other speakers, that the attention of the Association should primarily and chiefly be directed to *home* objects, though, at the same time, we rejoice that openings for its exertions are also rising in foreign countries. It is manifestly our duty, however, to reform Jerusalem first—there are *counties* yet in Britain in which no Unitarian congregation exists —and there are numerous places, which, though not so exciting to the imagination as some foreign spots, are crying aloud for help, and where help judiciously bestowed would lead to happy and lasting results. These should be sought out by the Committee, their willingness to aid their brethren no one will question, and we are convinced that with their co-operation, their *home* Report will every year increase in magnitude and interest.

Some extracts we must make. With respect to Ireland, the Rev. J. S. Porter remarked—

"A Unitarian Christian Association has been set on foot. In this first step a great deal has been gained. The task has fallen into good hands; and I am sure the persons who have undertaken this good work, will devote to it the best efforts of the zeal, learning, and talent, which they so eminently possess. We know the beneficial effect of such associations in confirming the wavering, strengthening the weak, and deterring the opponents of the cause from aggressions, which would otherwise be made without scruple, because without fear. I look forward to the results of that Association with hope; and I am the more encouraged in this good hope by perceiving, that in remote and unpromising situations, kindred societies have arisen to aid in this good cause. Unitarian Associations have already been formed in Cork, which lies in the

most southern county of the Island, and in Moneyrea, which is in one of the most northern. Nay, Sir, these societies have not been confined to congregations in which the Unitarian doctrine has been preached; but have sprung up in quarters in which, though I am not altogether unacquainted with the country, and though inquisitively alive to the spread of such opinions, the very existence of Unitarianism, as a tenet professed by any considerable number of persons, was to me utterly unknown. Such an Association has been formed in Killileagh, the former minister of which was and is the most distinguished opponent of those who have latterly been obliged to secede from the Synod of Ulster; the very Coryphæus of the illiberals in the province; who, in Clough, in Ballycarry, in Greyabbey, and in Narrow-water, in every place where disturbance was to be excited on account of religious differences, has been present either in person or by his representative. We may hence judge of his zeal in the cause of nominal orthodoxy; yet in the congregation in which he was minister for upwards of twelve years, a number of persons have voluntarily stepped forth and declared themselves Unitarians. A similar occurrence has taken place in Saintfield, under circumstances of a very similar kind. In these places I had no idea that the belief of one God in Unity had yet struck root. The meeting will indulge me, while I mention a fact of the same kind, which has lately been communicated to me in a letter from my father. He tells me, that he was leaving the place of interment, after performing a service at the funeral of one of his people, when a respectable-looking man accosted him. This person informed him, that he was a member of a Presbyterian congregation at the distance of about twenty miles; that he, his immediate connexions, and about thirty families had embraced the doctrines of Unitarianism—using that term, as I conceive it ought always to be employed, in the largest and most comprehensive sense—and that they had lately become anxious to form an acquaintance with some ministers of sentiments congenial to their own. The person referred to, informed my father, that they now read such books and tracts on religious controversy as they could obtain; but that they had all embraced their present views, simply—solely in deference to the authority of Scripture, frequently and diligently studied; that they had done so under a Calvinistic minister; having all been educated in Calvinistic sentiments, and firmly believing them when they began their religious inquiries." "I cannot sit down without bearing my testimony, humble as it is, to the zeal, determination, and disinterestedness with which the Remonstrants against the late inquisitorial proceedings of the Synod of Ulster have conducted themselves, and expressing my earnest prayers for the usefulness of their lately-formed Remonstrant Synod. Surely this work also is in good hands. Of one member, as has been well expressed by Mr. Madge, you have yourselves had an opportunity of judging, I mean the Rev. Henry Montgomery, a man whom I regard as one of those distinguished individuals whom heaven occasionally indulges to the human race for effecting high purposes; a man endowed, as you well know, with eloquence, industry, and

sagacity, which eminently qualify him for the glorious task which he has been called upon to perform, and which he has performed so nobly. When I look to him, and those who are enrolled with him in this important warfare,—Blakely, intrepid, bold, and true; Mitchell, mild, learned, and persuasive; John Watson, a man endowed with apostolic singleness of character, and, as you are all aware, with not less apostolic patience in enduring, and apostolic meekness in forgiving severe, unmerited, unprovoked persecution; Glendy, Davis, and Campbell, the Nelsons, the Alexanders, and others, whom I stay not now to name,—I bless my God that there are men yet left who are equal to a trying time; and I contemplate the establishment of their recently formed Synod as a new era in the history of religious liberty in my native land. Thus much I may be allowed to say, notwithstanding my connexion with one of their body—a connexion which forms my highest earthly pride. Most sincerely do I pray, that their measures may be made productive of righteousness and truth, liberty and peace. Surely, if any ecclesiastical associations are to be tolerated, they are those which—disdaining the petty artifices of narrow-minded men for obstructing and damming up the current of religious opinion, that it may only flow in one direction—confidently launch out into the stream of time; using the Scripture for their only chart; hoisting no sail to catch the deceitful breeze of popular applause; hanging forth no party-coloured ensign as a rallying point for popular prejudice; not doubting that, though they may have to pass through the waves of even stormy discussion, the tide on which they are embarked will at last convey them into the great ocean of divine truth. Such is the Remonstrant Synod of Ulster; and as such, do I most fervently bid it God speed!"

Among many other excellent and interesting observations, the Rev. J. Yates said, "On the rugged soil of Transylvania was it that Christian truth found refuge in the early period of the reformation from Popery; and there, but for untoward circumstances, might have been consummated a reformation of a still more glorious character than that effected by Luther and Calvin, whose names we reverence, though we think that they left their labours imperfect. The illustrious family of the Socini and others, who, through persecution, were obliged to leave Italy, passed into Hungary and Poland, and were there distinguished by their generous love of freedom—by their devotion to the cause of truth—by the absence of all sectarian views—by the simplicity of their manners—and by their great learning, taste, and accomplishments. It is an interesting circumstance to reflect, that in this remote part of Europe, Christian truth shines forth pure and uninterrupted, and that in those regions Unitarianism still maintains the strictness of its discipline, and keeps up all the excellence of the system. Owing to the situation of this part of Europe, between the Turks on the one hand, and the Catholics of Austria on the other, we hear so little of them, that if it had not been for the formation of this Society, and societies like this, we should almost have been in ignorance of the existence of such a body of Unitarians. But the business of this Society is, to connect us with

Unitarianism all over the world, and, I trust, that through it we shall be bound in friendly connexion with our brethren everywhere." "At Gibraltar, there is assembled a great variety of religionists. The Mahometan, the Jew, the Presbyterian, the Catholic, the Methodist, and the Church-of-England man, are all to be found there; and the consequence is, that there is great room for the spirit of religious inquiry to enter. But what is most important, is, that there are at that station individuals to be found, who are deeply interested in the cause; and the Committee have been so persuaded of this, that they have sent thither a supply of tracts, a great part of which has already been distributed; and since I came to this Chapel, the Foreign Secretary has told me, that only yesterday a letter was received from Gibraltar, stating that various tracts had been printed and widely circulated by the Committee at Gibraltar. Tracts have also been thus sent to Greece, Italy, and the North of Africa; and, for myself, I entertain a hope that they will form a bond of union between the professors of the faith here, and those dispersed round the shores of the Mediterranean. The pursuit of this object is, I think, well calculated to lessen the prejudice against those who profess the Mahometan religion; and I rejoice in it, because, notwithstanding the error and imposture of this system of faith, it has, in its day, done great good to the world by disseminating the principle of the Unity of God, in place of the most degrading superstitions, and thus elevating the human character, as always must be the case wherever this great principle takes root. And with respect to this, I may mention an interesting circumstance. An officer of the British navy, being sent on duty to the northern shores of Africa, undertook, when there, to debate the principles of Christianity with the Mahometans; and the consequence of this was, that instead of convincing them of the correctness of his views of Christianity, they so far convinced him that he became a Unitarian. The object of the Society is not to confuse men's comprehension, or narrow their minds. Its great principle is the belief in God, as the Father of the whole human race, and that all men are brethren; nor do I doubt but that every subscriber to this Association would withdraw his name, if it could once be shown that it urged a single principle which in the least tended to narrow the mind, or which did not tend to cherish feelings of charity towards all men." "I must not omit an interesting communication from Malta, for in that island where Paul sought refuge, Christian truth appears to be seeking refuge too. I fear I am trespassing too long on the patience of the Meeting, but I thought it necessary to mention to what parts of Europe my motion particularly refers; and there is one place in particular which must not be forgotten, I mean Geneva—the place where that system of doctrine was first taught in its full force, to which, with all its horrors, we are more especially opposed. The impression made on my own mind when I arrived from Italy at Geneva, was very great. I passed a Sunday in Geneva, and in the whole of the service I heard nothing of which I could not approve; and I may add, that never did I attend

with more thankfulness than I did that day in the church of St. Peter, where Calvin himself formerly preached."

The Rev. Dr. Rees said, "I think that our prospect at Madras affords the best ground of hope for ultimate success. It is not my intention to claim for William Roberts the merit of any splendid services; but I do see in what he has done, and what he is likely to do—a great deal of good, and the foundation of something great and important. The history of this man is an illustration of good coming out of evil; for William Roberts being made an orphan by the desolation of war, was thrown on the protection of an indigent Mahometan, who in a manner sold him into slavery, by which means he fell into the hands of a worthy man who took care of him. While with the Mahometan he was drawn from Polytheism to the one true God, and in the investigation of Christianity, his Mahometan principles revolted against the creeds contained in the Book of Common Prayer. In this state of feeling he came to London, and was a wanderer about our streets. To a poor African he owed his preservation, for he got him baptized, and shared with him his means of subsistence. He then obtained some Unitarian tracts at the shop of Mr. Johnson, which he took for his guide, and subsequently going to Madras, he was induced to form a small society to which he might communicate the truths in which he himself was so interested. Having formed this society, he wrote to Mr. Belsham, and the "illustrious" Unitarian Society, seeking for information and encouragement. It was my duty, as Secretary, to communicate with this excellent man, and we sent him all that we could send—books for distribution; and from this small beginning, he has gone on through every discouragement with consistency and zeal; he has devoted his talents to his congregation and school; he has translated several valuable Unitarian tracts into the native language; and himself written original tracts. To us he has proved a most important missionary, and through his exertions our tracts have penetrated to the utmost extremity of northern India; and I see by the Report of this day, that he has not only done this, but led to the formation of another Unitarian society. I therefore say, that though this has not been done on a grand scale, yet it is entitled to every encouragement on our parts. It has been a source of great anxiety to him to know what is to become of his society in the event of his death, and he has frequently urged us to send out missionaries for that purpose. This the Committee could not do; but we trust that a plan has now been hit upon which will answer better. We propose to bring his son to this country for the purpose of educating him, and no doubt if young Roberts is any thing like his father, he will prove a most valuable and important engine in India for the advancement of the great cause."

The Rev. W. J. Fox.—"Let us rejoice in the contemplation of Unitarian Christianity—I speak of it not as a sectarian faith, but as consisting in those great principles of mental freedom, and personal righteousness, and love to God and man, which are, after all, the very essence of Christianity—let us, I say, delight to con-

template Unitarian Christianity in the various modifications it receives from national character; for, like the light of heaven, in passing through different media, and forming different combinations, it exhibits many a different hue and tinge of colour, and an almost boundless diversity of appearance, although in itself ever and essentially the same. But, more especially, let us behold it as it presents itself among our American brethren—men sprung from the same physical stock, and endowed with the same intellectual inheritance—men who look back to our best literature as their own, whose minds were nurtured by it in their infancy, and found it their food, and exercise, and strength, in their maturity; and who will substantiate this claim, in a way which our own hearts must acknowledge; for who among us really delights in the glorious text of Milton, without also glowing at the eloquent exposition of Channing? To that country, then, must we turn with the most pleasurable feelings. Gladly would we behold Unitarian Christianity united with German learning and German imagination—learning deep as their mines—imagination expansive as their forests. Gladly would we see it prevalent in France —in France made gay by nature, and reflective by revolution, where the present state of religious opinion reminds one of the pictures of its once formidable Bastile dismantled, shattered, and scattered; and from the ruins (heaven realize the religious hope more speedily and perfectly than the political emblem!) a glorious temple arising, the temple of freedom and of peace. Gladly would we see it combined with the pure and lofty enthusiasm of Spain —Spain as it shall be, when it is once again the abode of the men of Spain, and those rights of humanity which are still in abeyance shall be restored—gladly would we see the combination of genuine Christianity with the peculiar characteristics of every nation and tribe on the face of the earth, harmonizing, purifying, and elevating all, and its holy principles announced in more languages than have ever been enumerated by an Adelung or translated by a Bowring. But still it is with America that we must feel the closest approach to an intellectual and moral identity. In the family of nations, they are our nearest kindred. There are we sure of mental consanguinity. The laurels which garland their triumphs in science or literature are grown upon our own intellectual soil; and in their failures and regrets they do not "wear their rue with a difference." There too it was that our own Priestley found an asylum, when persecution and outrage made him an exile from the land that should have gloried, and that yet will glory, in his name. Ever should we be ready to give our welcome to such visitants as have now come to us from the region that gave him safety. And well will that greeting come from him whose office it will be to announce it, as the Chairman of this Meeting; from him who is probably at this time engaged in recording the vicissitudes of Priestley's life; who was himself one of that illustrious band, the Lindseys, Jebbs, and Wakefields, of which Priestley was the centre and the soul; who was their friend while they were living, their chronicler when dead; and who happily survives as the representative of their principles and feelings

to a succeeding generation. Right is it that he should bid those visitors welcome to our shores, for the sake of Priestley's memory. Excuse, Sir, this allusion; for I must quit it now to observe how much there is to promote this fellowship of feeling with the Unitarians of America, in the similarity of our circumstances. We have the same conflict to maintain; the same opposition, bigotry, and calumny to encounter. Even where our situation is unlike, the diversity is such as to recommend to us the diligent cultivation of a friendly intercourse. The chief difference between us is, that they have to struggle with principles, feelings, and habits, while we have to contend against interest, ambition, and fashion. They (thank heaven) have no established church pressing heavily on the soil, and casting a gloom over the surrounding country. They have opportunities afforded them for free discussion, and the advancement of religious truth, which we do not possess. Episcopacy, indeed, they have; but what a different thing is it there and here! There they receive and cherish it to the extent that they ought; but instead of carrying it further, and giving it supremacy and monopoly, they seem to bear in mind a legend taught them in one of the traditions of their aboriginal predecessors. There is an Indian story of a benighted warrior, who took refuge in a cave full of rattlesnakes—a wild tale, of which the moral is, that "no man should marry a rattlesnake till he has cut its tail off;" so the Episcopacy which America cherishes in its bosom is reduced to a state of comparative quiet and harmlessness; they have got rid of the rattle which made the worst noise, and the tail which had the real sting in it; with them the rattle and the sting have disappeared; for the creed of Athanasius is not in the book of their prayers, and the tithe of the land is not in the pockets of their priests."

Students' Missionary Society, Manchester College, York.

SINCE the last published notice of this Society, Malton and Selby have been relinquished as missionary stations, on the ground of being competent to maintain settled ministers. Welburn and Jubbergate, York, have been supplied as usual; and the room at Barton has been kept open, though the small number of Missionaries has prevented the services there from being so frequent as at the other stations.

The summary of the cash account for the present session is,

Received,	£22	13	9
Expended,	22	4	0
Balance in hand,	£0	9	9

The present aspect of the stations is encouraging. At Jubbergate, the sunday-school and the library connected with it are in a flourishing condition. At Welburn a sunday-school library has recently been established, in addition to the congregational library; and, with the assistance of the Rev. Joseph Ketley, during his late residence on the spot, the number of hearers has been so much in-

creased, that for the greater part of the present session the chapel has generally been nearly filled, and frequently crowded. Our friends at Barton have had great difficulties to contend with, especially from the active and unremitted opposition they have experienced from members of the established church; but they still remain unshaken in their belief as Unitarians, and avow it with exemplary openness.

Though the number of Missionaries from amongst the students has been considerably diminished, and will shortly be still more so, this circumstance will probably not be altogether adverse to the interests of the Society or the stations. For some of our Baptist lay friends, of the Jubbergate Society, have zealously assisted in cases of emergency, whose services have hitherto been very acceptable to their hearers; and they are disposed to continue them, as circumstances may require.

HENRY HAWKES, Treasurer.

Manchester College, York,
June 21st, 1830.

A special General Meeting of the BRITISH & FOREIGN UNITARIAN ASSOCIATION was held at Manchester, on the 16th and 17th June. Deputations attended from London, Ireland, and America. Ministers were present from Harvard University, U. S.; Stamford-Street, Finsbury, Essex-Street, Worship-Street, and York-Street, London; Bristol, Thorne, Sheffield, Halifax, Stannington, York, Lincoln, Newcastle-upon-Tyne, Whitchurch, Dublin; Cross-Street, Manchester; Salford; Paradise-Street, and Park Chapel, Liverpool; Newchurch, Rossendale, Todmorden, Padiham, Congleton, Knutsford, Lancaster, Hyde; Cross-Street, Gateacre; Monton, Cockey Moor, Rivington, Macclesfield, Chester; Bank-Street, and Moor Lane, Bolton; Altrincham and Hale, Hindley, Blakeley, Warrington, Preston, Stockport, Ormskirk, Chorley, Walmesley, Dukinfield, Park Lane, Chowbent, Gorton, Monton, Pendlebury, Stand, Platt, Rochdale, &c. &c. There were two religious services in Cross-Street Chapel. On Wednesday evening, the Rev. W. J. Fox preached from 2 Cor. iv. 6, on the moral excellencies of the Saviour as a portrait of the perfections of the Creator. On Thursday morning, the Rev. T. Madge delivered a discourse from Heb. x. 23, on the duty of all who believe in the simple and beneficent doctrines of Unitarian Christianity, to make, without hesitation, a full and open profession of their sentiments, and to take all the means which the intellect and the heart can supply, for the communication of the pure truth of Christ to their fellow men.

The Meeting for business was then held. J. T. Rutt, Esq. of London, was called to the Chair. The Treasurer, Mr. Hornby, read an abstract of the state of the funds; the Resolutions passed at the meeting in London on the 2d June, were gone over; and the Rev. B. Mardon delivered the Report of the transactions of the Association during the past year. The following resolutions were unanimously adopted:—

That, while we offer our best thanks to our London friends for the interesting Report which has just been read, we are desirous of expressing also our earnest hope, that this day will be the beginning of a much more extensive and powerful union among the English Unitarians for promoting the important objects of the Association.

That this Meeting, wishing Christianity, in its just and benevolent spirit, to be truly part and parcel of the laws of these realms, deeply partakes in the regret expressed by the Committee at the failure of the late effort to obtain for the Jews the full enjoyment of their civil rights.

That this Meeting fully approves the proceedings of the Committee with respect to the Unitarian Marriage Bill, and would, at the same time, express an earnest hope, that they will continue every reasonable effort to obtain for it the favourable attention of his Majesty's Government.

That this Meeting, convinced of the great importance to the spread of Christian Truth and to the practice of piety and virtue, of the distribution of Books and Tracts, do heartily approve of the steps which the Association has already taken; and recommend that measures may be adopted for securing a more general co-operation of the several Book and Tract Societies throughout the United Kingdom, by the establishment in London of a General Depot.

That it be most earnestly recommended to the Committee of the Association, to consider whether they cannot effect the establishment of City Missions, on a plan and for purposes similar to those detailed in the Reports of the Rev. Dr. Tuckerman of Boston, U. S.

Votes of thanks were also warmly given to Mr. Fox and Mr. Madge, and to the Ministers and other friends who had made arrangements for this Meeting.

In the afternoon of the same day, three hundred and twenty-nine members and friends of the Association, dined together in the Town Hall, Salford. T. W. Tottie, Esq. of Leeds, in the Chair, and G. W. Wood, Esq. of Platt, near Manchester, Vice-President. Gentlemen acted as Stewards from Altrincham, Bolton, Bury, Chester, Chorley, Chowbent, Dukinfield, Hyde, Liverpool, Gateacre, Manchester, Prescott, Preston, and Warrington. After some preliminary toasts had been given, the Chairman proposed,

"The true Missionaries of Christ—all, in every Church and every Clime, who are labouring to diffuse among mankind, a filial spirit towards God, and a brotherly love towards their fellow-men."

Dr. Carpenter rose, and spoke to the following effect:—"Mr. Chairman and Gentlemen, although I feel that it would have been presumptuous in me to present myself first to the notice of the meeting, yet, as some one must begin, and as I have been requested to undertake that duty, I the more readily offer a few thoughts connected with the sentiment you have just now welcomed. I consider the present meeting to be one altogether unexampled in its character and composition. We have seen in London, I believe—at least some who are now present have seen in London—meetings of Unitarians nearly, if not quite, as large as the present; but in the country, such a circumstance has never happened; and if those who think unfavourably of the progress of Unitarianism, will cast their eyes back for the last twenty,

thirty, or forty years, and reflect on the impossibility of collecting together, at that period, by any means or by any attraction, a number such as that by which I am surrounded, they must be convinced that we stand on widely different grounds from what we ever did before. Those who can go back to the history of the period when the London Unitarian Society was commenced, will find that the times are changed *in toto;* and though I do not mean to say to the young persons whom I see around me, that they will not have to fight battles for truth, yet they will be of a different description to those which occurred in 1791, and other subsequent periods. It was in the year 1791, that the society was established to which the present Association traces its origin; and what a difference there is in its condition and its prospects! At that time, not only every kind of public obloquy, but even direct persecution, had to be encountered, with no small share of personal risk. I wish those who are now assembled here, with so much cheerful feeling, to remember, that there are some present who have gone through those days of darkness; and those who have passed through them, must have a peculiar pleasure in observing how light has gone forth. And in emerging from a darkness, which may well be termed Egyptian darkness, I hope that those who are young in the struggle, will take that station which the times demand. As they have only seen Unitarianism in its present condition, they may think unfavourably of the time when only the skeleton existed; but I would have them to recollect, that if there had not been the skeleton, there would now be no vitality. Allow me to say, in the presence of one of our American brethren, whom we honour for their worth, and value as able coadjutors, that we must not forget the struggles of the Priestleys, the Lindseys, the Belshams, the Kenricks, and others. The sun, as they know, rises in the east before it goes to them; and when it moves to the westward, it does not stop there, but again comes round and revisits us. The time must sooner or later come, when Unitarian Christianity will, in the same manner, encircle the globe, for prophecy distinctly points out that such a period will come. I see multitudes doing our work, whilst they imagine they are acting against us. They are preparing the way for that simple system of Christianity which we profess. When I see numbers of churches building throughout the country, my first impression is, How error is supported! but when I look further, I consider that they are all building for us, and I cease to regret my share of the two millions which have been levied for their erection. They are doing good among multitudes whom our efforts could not reach; and they will all eventually come to us, to that great and universal church, which will embrace the whole earth. Our friends who mix in the world more than I do, often see great difficulties and discouragements; but, looking on as an observer, I see abundance to animate and encourage. All sincere Christians, of whatever denomination, are tending to one common centre of light and blessedness: they may now be widely apart; but in proportion as they approach it, they approach each other. This is also felt by the liberal among other denominations

of Christians—and there are liberal in all denominations. They shrink from us as Unitarians, because we are called Unitarians; because they think we do not possess the same views and feelings with themselves; but as soon as they know us fully, their prejudices will fast wear away. Dr. Channing's works have done more good in that respect, than any other publications. Many persons would not look into a book written by an English Unitarian, who feel no objection to read Dr. Channing's writings; and from what they there see, venture, on some occasions, to act with Unitarians. When they begin to act with us, they perceive that we have not the cloven foot and the horns, with which their imaginations have invested us. They then see, that Unitarians are something like Christians, and they may afterwards discover that they really are Christians. As soon as a man gets rid of his exclusive doctrines, he is ready to embrace us as brethren and as fellow Christians. The mode of teaching Christianity adopted by the missionaries of different denominations, might often be employed by Unitarians without any dereliction of principle. The accounts I heard given by Mr. Ward, of his method of instructing the Hindoos, brought nothing into view which I should not myself have gladly taught them; and those who have examined the work of Mr. Ellis, on the South Sea Islands (Polynesian Researches), may perceive, that in them the simple principles of Unitarianism are essentially taught; and such men are preaching those doctrines more effectually than we often now do, because they are more in the habit of addressing men through their affections. I beg to impress it upon our missionaries, that Unitarianism has to make its way among those who think ill of us. I will add, that all may, in effect, be missionaries. If not by direct instructions, all may teach the gospel by their Christian conduct, in the general tenor of their lives; and it never happened that a person so living, was living merely for himself. He does more to pave the way for Unitarian doctrines, than we can do by our preaching alone. There should be such missionaries in the domestic circle, and in all the relations of life. But we look principally to the rising generation to be our missionaries, when we are withdrawing from the scene of life. It is gratifying to look around and see so many young men who are taking an interest in the success of the cause. It is not a barren system of speculation, but one adapted to regulate and amend the heart and life. There are many among us, some in this room, who have rendered great services to our cause, with which the public are little acquainted —I refer to such men as Mr. Gibbs, Mr. Ashworth, Mr. Philp, &c. And though I hope we shall never be without such a ministry as we now possess, yet we most gladly take the unlearned by the right hand of fellowship, and welcome them as our friends in a common and a holy cause."

The Chairman, in proposing "The British and Foreign Unitarian Association—may its success every where be as complete, as our welcome to its representatives is cordial," said, "I was admitted into the Christian church among the last of those who received the rite of baptism from Dr. Priestley. I am, therefore,

old enough to recollect the occurrence in 1791, when that reverend individual, for his advocacy of the cause of civil and religious liberty, had his house burned to the ground, with all its contents, and he and his family narrowly escaped with life. I saw that illustrious individual on the very Sabbath after that event, in the chapel in which my friend on my right (Mr. Madge) presides, and the sight made an impression on my mind which I shall never forget. There was a calm dignity and composure—an intellectual superiority in his manner, which indicated peace within—that peace which the world cannot give, and cannot take away. He was the finest example of that peace I ever beheld."

Mr. Rutt, in returning thanks, remarked: "I am persuaded that I shall speak the sentiments of those friends who form the deputation from London, when I state, that we feel ourselves highly honoured by the notice which you have been pleased to take of the Association, and in the sentiments of cordiality which you have expressed towards us its representatives. Gentlemen, from what I witnessed yesterday, when I heard my valuable friend (Mr. Fox) express the sentiments of devotion which he entertained for the cause of truth,—when I heard him so well exemplify his principles, I felt that I should be very ungrateful to an indulgent Providence which has preserved me to this day, if I did not feel the highest gratification. That I have been preserved, while so many of my contemporaries, able and zealous in the cause which has brought us here, have been called from the labours of life to the recompense of eternity, is indeed to me a matter of thanksgiving. A quarter of a century, with all its hopes and disappointments, has passed away, since my attention was first called, by an excellent friend, lately deceased (Mr. D. Eaton), to a design which he had of uniting the Unitarians, in order that they might do more justice to their principles, by inviting the attention of the people at large to the simplicity of the Christian doctrine. I honoured his zeal, but knew not how to encourage it, for I feared that his scheme would not be successful. But I was mistaken, and he was right. I rejoice in the progress which has been made since the first meeting of the Unitarian Association, at which I had the honour to preside; and I feel it to be a striking circumstance, that I was called on to preside to-day at the meeting in the Chapel of this most valuable Association, for joining the country with the town in the same common cause. I may, perhaps, be allowed to recapitulate a few well-known facts, as I see so many young persons around me, who will have to do with the work when we have done with it. I shall, therefore, I hope, be excused, if I take up a few minutes in stating the details of the Unitarian Association, until they assumed their present aspect. It has been noticed by my friend at the foot of the table (Dr. Carpenter), almost venerable, but I am happy to say, not quite so, that in 1791 a society was formed for the distribution of books, which should aid the Unitarian cause, and promote the practice of virtue; and in justice to my friend on my left hand (Rev. W. Turner), I ought to state, that I have in my pocket a letter from Dr. Priestley, in which he mentions that he (Mr. Turner) also proposed this multiform

society, which we see so happily completed; and as I was diffident when my deceased friend spoke to me, in 1805, I am happy to shelter myself under such authority as Dr. Priestley and Mr. Lindsey, as they also said that the time was not yet come. That society performed its operations successfully for several years, and was the means of forming other societies; until at length it was thought, as the books circulated, that we should relieve the Unitarian religion from the existing prejudice, that it was merely *a genteel and learned religion*. We wished to send it to the poor—to barns and cottages, as well as to those who were more enlightened; and we found excellent helps. I am happy that the name I am going to mention is to be found in this room. It is due to the first secretary of the Unitarian Fund, whose uncertain health has prevented us from seeing him here to-day,—it is due to Mr. Aspland to say, that no other person could boast of the zeal and knowledge which he possessed, and devoted to the cause. We had, also, an able supporter in Mr. Richard Wright, who laboured night and day, at all times and in all seasons, in our service. The progress of the cause led us to see, that as Unitarianism became more widely known, it was the more exposed to the interference of government, and we, therefore, formed what was called the Unitarian Association, to protect the civil rights of Protestant Dissenters. It is due to that body with which I have acted so long in London, for the protection of Protestant Dissenters,* to state, that in every question that came before them, whether relating to Unitarians or to others, they wished to do the former as much justice as any other denomination that predominated in their body. It was thought desirable, about five years ago, to collect together the scattered societies, and that they should be united, and form the British and Foreign Unitarian Association; and every subscriber who contributed to each of those three societies, was equally bound to support the joint society. I shall detain you no longer, than to express my thanks to this company for their good wishes. I trust that this Association will be progressive; that while uniting in our principles, we shall go with the Greek and the Jew, the Catholic and the Mussulman, and with all others, *usque ad aras*, and give them our support in every thing that is just, pious, and honourable. I trust that some of the persons in this room will live to see the time, when the British and Foreign Unitarian Association will cease to exist, because it will be no longer necessary. I trust that we shall help to urge on our own extinction. I trust the time will come, when we shall view the religion of Christ, not as the tool of the great, or as the engine of corruption, which ambitious men may render subservient to their own advantage; not when the cross of Christ shall shine on palaces and churches merely, but shall rule over the passions, dissipate prejudices, and bring glory to God in the highest, with peace on earth and good will to all men."

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* The Deputies from various congregations for the protection of the rights of Dissenters.

On Mr. Fox's health being proposed, "with our best thanks for his valuable services," Mr. F. replied: "When I look around me on those who are met together in this room, I must say, that I have never addressed any assembly, the appearance and constitution of which were more adapted to oppress, and even to overpower the mind. I feel, Sir, the importance, the incalculable importance of this meeting, being, as I trust it is, the first of a series of meetings of a similar description, the result of which will be to give to our cause an energy which it has never before possessed, and to send it forth 'conquering and to conquer,' in our own and in other lands, with a splendour which has never yet attended its exertions. Were it merely the sight of so many men of intelligence and of piety, whose hearts are all beating with one emotion, whose views are all directed to one common object, and who, by this meeting, are consecrating their minds and their powers to the most glorious work which God has given men to do—that of promoting the well-being of their fellow-creatures,—were I only to view the meeting as thus combined, its approbation were enough to overwhelm one, and one's sympathy with its feelings were almost strong enough to prevent a connected utterance. I see before me many of the young who have been so judiciously, so kindly appealed to, by my friend at the other end of the room (Dr. Carpenter); and I see many fathers in Christ, men who have borne the toils, and heat, and burden of the day, through many a revolving year, 'rich in the spoils of vanquished time,' and enjoying the fruits of their early exertions, the realization of more than their youthful anticipations. I see, also, around me all classes, from the wealthy merchant of Manchester, to the more humble, but not less worthy and honourable operative of Padiham and Rossendale. I see many who are unaccustomed to come so far south as the meetings which I am in the habit of attending, but I look upon them as so many proofs, that

'Souls are ripen'd in this northern sky,'

and that they can achieve equal, or even greater triumphs than we can boast of. I see, too, gentlemen coming or deputed from Ireland and America, and inspiring the hope of our seeing the time when our meetings shall be attended by deputies from France, and Spain, and even from Hindostan. But, Sir, I apprehend and receive the honour so liberally bestowed by this meeting, as rendered not so much to the individual, as to that cause of which I am one of the humble advocates; and I take it as a solemn pledge of devotion to our common cause, and of a determination to support it and act on its principles, and to extend its interests in connection with that institution whose anniversary has brought us together; and thus to hasten the time when the knowledge of the Lord shall cover the earth, as the waters cover the channels of the great deep. That institution, I feel, does deserve the best aid of this numerous and respectable assembly. It does deserve all the enthusiasm which has been manifested, and all the exertions that have been or shall be made on its behalf, for it is identified with the cause of Unitarian Christianity, that is, with the cause of the Gospel and of humanity. The comprehensiveness of

the objects of this institution, and the nature and variety of the means it employs, are such as to recommend it to our cordial approbation and best support. It speaks in all those ways most adapted to impress mankind. Now it sends forth its missionaries, after the apostolic example, declaring truth to willing or unwilling ears; and now it appears among congregations at home, extricating them from difficulties and shielding them from dangers. Now it appeals to the legislature of the country, by petitions for the preservation or extension of our civil rights; and now it speaks to the people of our country, and appeals in behalf of the truth and power of our religious principles. It summons up even the mighty dead, and makes them missionaries in our cause, and sends them forth, the writings of Milton, Locke, and Newton, to co-operate with our living advocates in the enlightenment of the world. Sir, I enter, with my whole heart and soul, into the measures of the Society, because it was my lot, especially in early life, to know, partly by experience and partly by observation, something of the extent of the evil which we had to overcome—something of the magnitude of the nuisance which we would remove—something of the virulence of the plague which we would stay; and I trust that those who have been educated in another and a better age, and in a purer faith, and whose religious life has flowed on clear and unruffled under the sunshine of divine truth,—I trust that they will excuse what may seem intemperance of language in those who, like me, have had painful demonstration of the mischiefs produced by Calvinism, in the name of Christianity. Recollections of this description are on my mind, which can never be erazed. I have seen the anxious mother stand by the cradle of her sick and suffering child, and doubt the salvation of her own infant if it expired. I have seen men who believed that their day of grace was past; that there was no room for repentance left for them upon the earth, and who were consequently driven to despondency, to gloom, and to repeated attempts at self-destruction. I have stood by the bedside of the dying and sincere, but not consistent, believer in these creeds, and I have heard his screams of anguish in the anticipation of a speedy dismission to the torment of eternal fires. I have stood by the bedside of the infidel, and have seen him departing this life strong in his infidelity, because he could not believe that any Being deserving of veneration would act as orthodoxy told him that God, whose name is Love, did. I do not say these things are universal. It would be absurd to represent orthodoxy, or rather what is called orthodoxy, as a complete mass of despair, and corruption, and prejudice; but they do exist; and they never will be banished from the country till these creeds are exploded also. Much there no doubt is, that we should love and venerate in the professors of orthodoxy; and we know that there are amongst the votaries of that creed, many, whose esteem would be to us more bright than a crown, whose friendship would be a well of affection in the soul, whose companionship we would covet as our best privilege, and of whom we would pray that our souls might be near to theirs in the day of retribution and the kingdom of heaven. But

the intelligent amongst them who may lament, cannot put these things down. They need us and our zealous and active exertions, although they may disclaim the aid, to strengthen them, to repress the over-weenings of bigotry, and successfully to struggle with ignorance and fanaticism; and, therefore, we must wage an unceasing war against that bigotry and despondency which the best among them lament as well as we, but cannot remedy or suppress without our co-operation and aid. But have we not something more than a mere antidote to these worst evils of a corrupt system of doctrine? Have we not principles distinguished by their simplicity, beauty, and grandeur, the clear apprehension of which, and their devout reception, must be a blessing to the strongest and the noblest minds of which any faith or country can make its boast? Are there not glad tidings to be proclaimed to all nations? Do we not bring emancipation to that reason, of which so many demand the prostration at the door of the temple, before man enters to worship? Do we not bring the emancipation of the heart, from that bigotry which forbids them to love their neighbour as themselves when their religion differs? We bring them that religious freedom, by which they are permitted to speak out their minds without being banished from the societies or churches which they prefer. We bring their hopes emancipation from that selfishness which thinks of a heaven, the joys of which are rendered more keen by the contrast of everlasting misery. The times invite us to redouble our exertions; and the progress of improvement shows us, that religion must purify itself, and have more of expansion and elevation than creeds and articles of faith exhibit, to keep pace with the advancement of the human mind: and the fact that education is advancing, and that the lower classes are becoming more enlightened, should stimulate us to give them that truth, without which the information which they acquire would be of comparatively little avail. A mighty change is taking place, by the diffusion of knowledge and the extension of education among the lower classes (as they are called) of the community, which will tend to the elevation of their character, and the security of their interests. They have, indeed, been its lower classes. Like the strata which have been forming in the bottom of the ocean, the waves of wealth and of rank have rolled over them for ages; but the principle of knowledge in them, like the central fire of which geologists tell us, will heave them up to the surface, and when this redeemed land appears, we claim our portion to build thereon the temple of truth, and to sow it with the seeds of righteousness and joy. What more can we, as a religious denomination require, before we go forth to the world, to seize the opportunities that may present themselves, and render them subservient to our purpose? Is theological learning needful? and is not ours the Lardner, whose works are a storehouse of erudition? Is classical literature in request? and have we not a Wakefield, who, when he had rifled all the treasures of Egypt, cast them down at the foot of the cross? Is physical science necessary? ours is a Newton, whose mind has unfolded the principles of the universe. Is mental philosophy? ours is a Locke and

a Hartley, who opened the *principia* of mind, and the laws of the human understanding. Are unbounded versatility of talent and variety of knowledge required? ours is a Priestley. Are zeal and energy of intellect? ours is a Belsham. Are courage and heroic sacrifice? ours is a Theophilus Lindsey, who, leaving all his prospects, went forth into the world like the Patriarch of old, for the sake of truth, not knowing whither he went. These are powers, and it is time for us to use them. These precious talents ought not to be buried, but we must gain other talents with them? The Truth, which has hitherto too often only glimmered like a lamp in a sepulchre, must shine forth as the sun in heaven, that all nations may rejoice in its light. The influence of such institutions as this, is indescribable. If it is said, that before we aim at reforming others, we should reform ourselves, I say so too; and that that which brings us from a dormant and isolated state, to one of energy and union, accomplishes a most needful and valuable reformation amongst us. I exult in the symptoms of this being realized yet more and more. I venerate the Unitarian body. I have had opportunities of comparing it with others, and I rejoice every Sunday that I enter the pulpit, in that freedom of thought and speech which prevails amongst us, and which is the best accompaniment and support of truth and godliness. Thus united, the obstacles alluded to by the friends who have already spoken, will soon dissolve; and when the resources of wealth and talent which we possess are brought to this great work, we shall find them all vanishing at their touch into thin air. We shall go on, with a progress the ratio of which will be still accelerated. The union and energy of Unitarians, will be the reformation of England; and the reformation of England, will be the regeneration of the world."

"The Rev. Thomas Madge, with our best thanks for his valuable services, and our hearty wishes that he may long and successfully carry on the work of his illustrious predecessors, Lindsey and Belsham."

The Rev. T. Madge.—"I am much gratified with this expression of your approbation; for next to the pleasure arising from the consciousness of doing one's duty, is the pleasure of knowing, that you have done so to the satisfaction of those with whom you are associated. I come here as the substitute of a gentleman who is personally known to many of you, and to all by his fame and character—I mean the Rev. Henry Montgomery. By the manliness and independence of his character; by the zeal and eloquence with which he defends our cause in Ireland; combined with the sound judgment, and the firmness and discretion with which he has acted in the most trying circumstances, he has earned for himself "golden opinions" from all who love the ways of honesty, sincerity, independence, and gospel simplicity. We regret the want of his services on this occasion; but if I have in any way repaid the loss of his absence, it will add to the gratification I now receive. Such meetings as this are very encouraging; and, notwithstanding the thoughts and feelings of despondency which occasionally come over us, excite brighter hopes for the future.

Though amid the storms and conflict of religious opinion, mysticism and fanaticism may seem for a time to prevail, yet there are signs that these cannot long continue. It is impossible that religion should not participate in the improvement that is going on in every branch of human knowledge; it is impossible that religion should long escape the glance of the inquisitive eye of enlightened reason. Men are naturally more concerned to know the truth on this subject, than on any other; and it is not to be believed that the mind will not display the same energy here, as in other branches of knowledge. Unitarianism has the agency of God on its side, which shall prevail over every opposition and every obstacle. It is well known, in the common transactions and affairs of life, how much good is done by union and association. These put new spirit into man; make him aspire to the high places of the earth, and scatter flowers in the path which before was obstructed by thorns. It is an acknowledged maxim, that "knowledge is power." The same thing may be said of the union and combination of the moral and intellectual efforts of man; for it is this that gives the human character its expansive force, and carries its efforts and dominion to the uttermost boundaries of the earth. Mr. Madge concluded by observing, that he could say for himself, and he believed for all who were present, that they should go away from that meeting invigorated, and resolved more than ever to serve the cause of Unitarianism, which they believed to be the cause of God."

When "The Secretaries of the Association" was given, Dr. Bowring, the Foreign Secretary, addressed the company.

"If those with whom eloquence is a habit, and whose thoughts we have been accustomed to follow along the golden chain of their intellectual superiority, feel embarrassed on occasions like this, we, who are not accustomed to such occasions, may well crave an excuse, and ask your candid reception of the few words we have to utter. For myself and my colleagues, it is impossible to express the delight we feel at witnessing a meeting like this; and if any spur were wanting to encourage us to pursue the holy work in which we are engaged, the sympathy this day exhibited would be an abundant motive. We come to tell you the honest tale of our doings; and in that tale, though there is much to please and encourage, there is something to disappoint. Societies, as well as individuals, have salutary lessons to learn from depression; and we have had occasion to reflect, that the uses of adversity are sweet to associations, as well as to individuals. But to whatever part of the globe we turn, there is much to reward us for the past, and to encourage our exertions for the future. One great object of this association has for the present been defeated. The removal of some from Calcutta, and the death of others—for death has there extended its empire, as well as to other places—have thrown, for the present, a cloud over that part of British India. But if there our expectations have been disappointed, far more have they been realized in other parts of the Eastern world. We have had the unspeakable satisfaction to see temples raised to the one God, in the midst of polytheism and idolatry. It has been

from your funds that those temples have been raised, and it has been by your encouragement that light has gone forth to those dark parts of the earth; and our success has, compared with our means, been greater than that of any of our Trinitarian rivals in this field of Christian exertion. You have done much also for knowledge. You have erected schools in the midst of ignorance; and among the Hindoos, men have come forward who have had the sagacity to perceive, amid the efforts made by every class of Christians in that part of the world, the superior advantages of Unitarian Christianity. Even among them there are men who hail knowledge, come from what quarter soever it may; who feel that this cause is the cause of moral improvement, of religion, and of God. Not only in the East, but nearer to us, the signs of most remarkable events have presented themselves during the past year. If there ever was a country in such a state of abandonment and helplessness, as to resemble no other nation in Europe, but rather Africa, to which it is adjacent, that country is Spain. But those who know Spain, as I do, know that there are great men there; that there are the hands to handle, and the tongues to utter Christian knowledge. Even there, out of that extreme darkness, we have some light; and spontaneous communications have been made to the committee, which tell us, that errors have been committed in their attempts at freedom; that religious improvement has been lost sight of in political struggles; but that they have learned wisdom out of the past, and when again they make up their accounts with futurity, religious toleration and reformation will be a part of their demand upon power. There have occurred events in that country, which seem to mark the hand of a particular Providence. That individual (whose name I shall not mention, for the mention of it would embarrass his future operations), who has attempted to introduce Unitarianism into the Spanish dominions, was a member of the Cortes, and was actually on his way to execution when released by the cry of liberty, which for a moment redeemed that country. This individual is the son of one of the most illustrious families of Spain; and after overcoming these and other difficulties, he was chosen to represent, in the Cortes, one of its most populous provinces. His whole history is one of suffering and of zeal; and so great and so earnest were his exertions, that since the formation of a committee at Gibraltar, no less than four pamphlets on the subject of Unitarian Christianity, have been translated into the Spanish language. The name and influence of this association have already surrounded the coasts of the Mediterranean, and an extensive field of usefulness has been created, mainly by the extraordinary exertions of that singular and valuable man to whom I have alluded. I have been greatly delighted with the reception of this deputation on the present occasion. It shall be treasured up in our minds, and we shall make it a part of our future recollections. I only say, Give us means; give us the power of moving the world; and if the moving of the world depend upon the Unitarian Association, the world shall be moved. On another point I feel grateful to you; for as I had the honour, in London, of proposing a resolu-

tion in favour of the Jews, I had the pleasure of finding that it was seconded by a spontaneous resolution of the association in this town. I am surrounded by friends who are members of the United Committee; and they know, that we protested, and appealed, and struggled against the introduction of that clause, which, while it offered freedom to ourselves, went to rivet the chains of others, by introducing the words, "on the faith of a Christian." We attempted to eraze those words, but without success. We held, that government had no right to enter into the sanctuary of a man's religious opinions, and say, such and such must be your opinions before your services are permitted. But I am bound to state, to the honour of our chairman this morning (Mr. Rutt), that he declared he could not join that association, which would throw off the fetters from yourselves, while they manacled your brethren. I see much to venerate in that friend; and when he is departed, his name will be remembered with gratitude. What should we do as to the Jews, but lend them our best exertions to rid them of the infamy which this new law has introduced? For such a purpose we shall look to you for cordial support. If I could point to any portion of the history of man as pre-eminently glorious, I would point to the history of the Jews. In their days of liberty and self-government, they were great and glorious. They had their sublime poets, and profound philosophers. But when slavery was introduced, and they were led off into Babylonish captivity, they hung their harps upon the willows—they sung not the songs of Zion in a strange land. Shall we not string their harps again, and enable them once more to recover their freedom? Have they not brought their contributions to the service of the state, whenever society has done them the justice of equal laws and equal liberty? Trace the history of the Jews. When suffering under the Roman yoke—when the Messiah appeared among them—and when enduring the agony of oppression, then, indeed, they were worthless. But look to their later history—to the revival of their freedom under the benevolent auspices of the Mahometan rule in Spain, and folio volumes would not contain the titles of the works which, in that period, they contributed to Spanish literature and science. Have they not had their Maimonides, their Mendelsohn, and their Meyer, one of the profoundest jurists of the Netherlands? Since I have alluded to Holland, I may state, to the honour of that nation, and to the shame of ours, that when the constitution of Holland was about to be re-modelled, and when twelve deputies were sent from Belgium, and twelve from Protestant Holland, being embarrassed as to the person upon whom the direction of their proceedings should devolve, as the inhabitants of Belgium were divided into three millions of Protestants and three millions of Catholics—they had the wisdom to say, "Our secretary shall be a Jew." The doings of that commission shall for ever be held in honour; and as long as the name of Meyer shall exist, it shall be held in grateful remembrance by his country. The Jews have uniformly repaid the kindness they have received from society;

and I think they have a special claim to the sympathy of our body; first, as being the great depository of one important truth, the vindication of which is the essence of Unitarianism,—the absolute unity of God; and secondly, as we have been the unwilling inflictors of injury upon them. We ought, therefore, to persevere, till we have established for them, by an honest and sincere advocacy, the principle of perfect freedom of conscience, that we may prove by our struggles that it was not for ourselves, nor for our own particular interests, that we were contending, but for the establishment of religious liberty."

When proposing the sentiment, "Our cordial wishes for the prosperity of the American Unitarian Association," the Chairman said: "Let our friends carry across the Atlantic the benevolent feelings which this meeting entertains towards that country (*cheers*). If they have heard on that side of the ocean the expression of any feelings of dislike towards Britain, they have evidence before them of the kind feelings entertained towards them by us (*applause*). I say this in a Christian sense, in the sense of civil and religious liberty, and in a commercial sense (*cheers*). It is of the greatest importance, that a country so free as that is, should be in cordial union with a country so free as ours" (*great applause*).

Professor H. Ware, of Harvard University, United States, returned thanks. After expressing the gratification he felt at the appearance of the present meeting, he said he should attend to the recommendation of his worthy friend, the Chairman, and should carry over with him the benevolent feelings which had been manifested by that meeting, to his brethren at home. He could not give expression to his feelings in the manner he could wish. He came from a land which was blessed with civil and religious liberty, and rejoiced to meet its friends here. As a member of the Unitarian Association in America, he rejoiced in the prospects of the British & Foreign Unitarian Association, and took an especial interest in their welfare; for the two institutions were twin-sisters, born on the same day. He trusted, that, like twin-sisters, they would cordially exist together, resembling each other as those who, on the same day, come from the womb of a common mother, and directing their operations to the same useful and benevolent ends.

"Our friendly greetings to our brethren in Ireland: may every effort of an intolerant and persecuting spirit be as nobly and triumphantly defeated as in the instance of the venerable John Watson of Greyabbey."

The Rev. James Martineau of Dublin, said, "The feelings with which I have attended this meeting, are those of mingled exhilaration and despondency—of that Christian exhilaration in which every lover of piety and truth must have participated, on witnessing the proceedings in Manchester during the last two days; but of despondency, to think how long a period must elapse before the Unitarian cause can receive such a greeting in the land in which my labours are cast. Our Unitarian friends in England are in danger of over-estimating our infant cause in Ireland,

as we have to contend with obstacles which have disappeared in this land of greater intelligence. The English Unitarians would mistake, if they judged of the strength of our cause, by the existence among us of two such leading advocates as Dr. Drummond and Mr. Montgomery. These are men whom the times have called forth. These are not among the men whom Providence sends forth in times of tranquillity, but are those lights that are elevated in the days of convulsion and darkness, to serve as prophetic intimations of the spirit of an age yet to come. We therefore entreat our friends here, not to mistake the power of the advocate for the strength of the cause; not to mistake those brilliant, but transient lights, for the steady lustre of the summer's sun. The cause in Ireland has had to contend with many difficulties, which are unknown here. It is not possible for any one who has not resided there, to understand the ramifications of that violent political feeling, which has long convulsed that unhappy country. It is not only heard in the parlour, but in every cabin of the country, and it has troubled the whole land. The inmost recesses of society have been profaned; the smile of domestic peace and love has been banished; and it will take many years before the fruits of Christian and friendly intercourse among contending parties, may show themselves even in the promise of a blossom. The effect of the discussion of that great question, which has now been for ever set at rest, has been to divide the country into two great parties—the Protestant and the Catholic. All parties have oppressed the Catholics; and even the Dissenters, so far from coming forward to assist the injured Catholics, have stood close to the Church, and supported them in their unrighteous domination. This has retarded the steps by which Unitarian Christianity must advance. It is not to be expected, that the effects of agitation, and of a factious spirit, will easily or speedily subside. The early history of Presbyterianism has spread those habits of crouching to power, which are inimical to universal liberty. A century and a half ago, the Presbyterian church comprised all the gentry and nobility. Since that time, the Establishment has, like a vortex, swallowed up this influence; and the ministers of the Gospel, instead of leading public opinion, have followed the ebbing tide, and prepared to plant their feet in a dry place. They have endeavoured to build the pyramid of religion from the top, instead of going first to those classes that form its broad basis."

"The Lancashire and Cheshire Provincial Association."

The Rev. J. G. Robberds said, he believed it was agreed that when this toast was given, he should say a few words respecting it; and he was confident the meeting would agree with him that those words should be very few. Indeed the kindness with which he had been received when he at first presented himself to their notice, arose most probably from the confidence they felt that he would not abuse their patience by any lengthened observations at that late period of the evening. The Chairman in giving the toast, had entitled the institution to which he (Mr. Roberds) had the honour to belong, "the Lancashire *Provisional* Association." This he at first supposed to be a mistake; but, on consideration,

he was inclined to think the appellation was extremely appropriate. The institution was indeed provisional. It was intended to make provision for preaching the gospel in remote villages; to make a provision of suitable books for the use of the schools in the district over which it extended; to make a provision of help for their poorer brethren, and of encouragement for their active friends; and, in short, to provide all things which might tend to smooth the way for the general diffusion of a true and benevolent religion. Though from its nature and object the Association might properly be called an infant daughter of that whose representatives had now visited them, apprehensions had, he believed, been entertained, lest it should grow into a monster of a very terrific description. Some of those who had been alarmed by the proceedings of synods and presbyteries on the other side of the Channel, had fears at first, and perhaps not unnatural fears, lest the Association should become a sort of synod, and assume the power of calling congregations and ministers to account for the doctrines which they entertained. He trusted he need hardly say, that there was no ground for those apprehensions. The young institution had none of the bumps which indicated an inclination for such an assumption of power. Like the parent institution, instead of being a monster, it was rather qualified to be the destroyer of monsters, and had already stretched forth its infant hands to assist in protecting religion from the viprous brood of ignorance and sin. He was glad to hear the members of the London deputation express the gratification they had experienced from their present visit to Manchester; and he hoped they would not forget, that it was in their power to repeat that gratification when they pleased: he was quite sure, that whenever they came, their friends at Manchester would give them as cordial a welcome as that which they had experienced on this occasion.

Various other sentiments were proposed, and addresses delivered. For those we have inserted, we are indebted to a "Report of the proceedings, &c." which has been published at Manchester; a publication most appropriate, and which we trust will accomplish extensive good. In the words of that Report we also say, that it is our ardent desire and prayer, "that the effect of this visit of the Unitarian Association to Manchester, may be (as in part we know it has already been), to strengthen the hands of the London institution—to augment the zeal and ardour of the friends of the uncorrupted Gospel in this district—to make Unitarians better known to each other—to bind many together as the heart of one man—to support the active, and to stimulate the lukewarm—to reward the aged servant of God, and to call forth the young—to abate calumny, to remove misconceptions, to conciliate the sincere, and to silence the gainsayer—and thus to further the interests of a religion, which at first did prove, which always ought to prove, and which, notwithstanding the wrath of man, will, thank God! eventually prove, peace on earth, and good will to each and all of the human race."

Ireland.

In our last Number we stated, that at the Meeting of the Remonstrant Synod of Ulster, it was resolved to form a Fund for the protection of the rights of conscience, by assisting and defending injured or persecuted ministers and congregations, &c. We rejoice to say, that that Fund has been most generously and nobly commenced. In Belfast and its neighbourhood, six individuals have contributed one hundred pounds each; several others have given fifty pounds each; and great many twenty-five, twenty, ten, and five pounds have also been subscribed. The facts are highly honourable to the spirit and benevolence of the donors, worthy alike of their principles and character; nor can we doubt that such a sum will be eventually realized, the interest of which, alone, is to be applied to the objects contemplated, as will set at ease the minds and hearts of the honest and true, proving, in this instance, as in all others, that even in regard to this world, "honesty is the best policy."

Our readers will also be glad to learn, that "the Irish Unitarian Christian Society" is proceeding with good prospect of success—that the lectures at Belfast and Dublin have been well attended to the close—that similar lectures are delivering at Holywood and Moneyrea, and are likely to be productive of extensive good. The General Synod of Ulster assembled this year at Omagh. Its proceedings were not of particular interest, if we except an evident lowering of tone in the orthodox champions, occasioned, perhaps, by victory or by conviction—the *opening* of the Student's Examination Committee to the various ministers of the body—and the following admirable Farewell Address of the Rev. William Porter, on relinquishing the Clerkship:—

"It will be recollected, Moderator, that at the *last* meeting of this Reverend Body, I announced my determination to adopt a certain procedure at the *present;* and, according to the established course of Synodical business, now is the proper time for carrying that determination into effect. During the intermediate space, the moment which has now arrived, has been to me the subject of many a painful anticipation. The moment has arrived, when a regard to principle, and a wish to preserve consistency of character, constrain me to resign the official situation which I hold, and to say "farewell!" to the General Synod of Ulster—to dissolve a connection which has subsisted for nearly thirty-four years—to separate myself from a Church, for whose ministry I was educated, and whose very name I was reared to reverence—a Church with which my early views, and plans, and ideal prefigurations of success in life were intimately associated—a Church, under whose care my best and happiest days have been spent; with some of whose members my sweetest and most confidential intimacies have been formed, and the recurrence of whose annual meetings was always a refreshment to my spirit. The rending asunder a connection such as this, gives a wrench to some of the most sensitive fibres that twine themselves around the heart of man. But, Sir, the peremptory call of duty must be obeyed. Where principle is

involved, feelings must be suppressed. Neither conscience nor honour will allow me to remain in communion with a body of men, by whom regulations have been framed for the effectual, though gradual suppression of doctrines, which I regard as doctrines of the Gospel—a suppression to be achieved not by the fair force of reasoning, but by the coercive operation of ecclesiastical enactments. And here, Moderator, I must do you the justice to state, that you were by no means disposed to cast out those Unitarian ministers who had actually entered the Synod. You were willing enough to let them "die off" quietly, knowing that it would then be in your power to fill up the vacancies made by their decease, with men according to your own heart. In other words, you were willing to connive at their remaining amongst you, on condition that they would act a time-serving part. You were willing to concede to them a species of toleration, provided they would show themselves utterly unworthy of being tolerated. It grieves me to say, that some of them have been so unmanly—I had almost said, so unprincipled—as to accept of the degrading indulgence. Yes, several of those persons who repudiated the Trinitarian declaration, are still constituent members of the Orthodox Synod of Ulster! But, on the other hand, I rejoice to think, that most of the ministers who declined taking the test, have discovered another and a better spirit. The men, with whom I deem it my honour and happiness to be associated, scorned to languish out their lives in a state of inglorious sufferance, and then leave their congregations as a legacy to Calvinistic successors. After using every expedient for obtaining a repeal of the obnoxious regulations —after waiting from one year till another—after remonstrating and re-remonstrating—after trying the effect of attendance and of non-attendance on your meetings—after doing all these things in vain, they renounced connection with you as an ecclesiastical body, and formed themselves into a Synod, constituted on principles truly Presbyterian—a Synod whose only creed is the Bible, and whose only head is Christ. As to the Clerkship, it is nothing more than a *secular* office, and might, no doubt, have been retained, notwithstanding my renunciation of *ministerial* communion with the General Synod. In fact, no sooner was it known that I had determined to join the Remonstrants, than certain leading members of this assembly spontaneously and earnestly urged on me the propriety of continuing to hold the secular situation, and deputed an aged and much esteemed gentleman, on whom my eye is now fixed, to assure me of effectual support. The members to whom I allude, were so numerous, their respectability is so high, and their influence so extensive, that no doubt could be reasonably entertained with regard to the practicability of the recommended arrangement. To these kind-hearted men, I take this public opportunity of expressing thankfulness which I shall never cease to feel; their intentions were most friendly. But I think they themselves must have been convinced, on reflection, that I acted right in declining their proposal. It was one to which I could not possibly accede. Would it have been possible for me to stand up like a statue, in the place which I have now evacuated, and

hear doctrines which I hold sacred, denounced as damnable—hear them impugned, reviled, and, perhaps, misrepresented, without being at liberty to open my lips in their defence? Some of your future enactments will, of course, be directed against the cause of the Remonstrants. Those enactments it would have been my duty, in the capacity of your Clerk, to render as efficacious as possible, by clothing them in precise and determinate language; and do you imagine that I could be so mean-spirited as to undertake, for the sake of fifty pounds a-year, an employment which must have been to me most disagreeable and ungracious? Let us suppose a case by way of illustration. Suppose that I hold the situation of a subaltern in the army: by what appears to me the unjust and cruel decision of a court-martial, one of my nearest and dearest relatives is doomed to death—it is my duty to superintend the execution of the sentence, and give the fatal word which is to stretch my brother on the ground, a mangled corpse. In what light would I appear to the *world*—in what light would I appear to *you*—in what light would I appear to my own *conscience*—were I to be so unfeeling, so base, as to go through the soul-sickening task, rather than resign my commission? I trust, then, that my friends—and thanks be to God, I have many friends, even in this house—will not condemn the line of conduct which I have felt myself called on to adopt. But, Sir, though I can no longer officiate as the confidential servant of the General Synod, yet I owe to the members of this body, in their *collective capacity*, a debt of gratitude, which it will never be in the compass of my ability to discharge. There is only one lucrative situation which they have the power to bestow; and that situation they bestowed on me, though it was sought for by men, to enter into competition with whom, was in itself an honour. I have now been your Clerk for nearly fourteen years. With what degree of *ability* the duties of the office have, during that time, been executed, it is not mine to say; but I do say, that with greater *faithfulness* they never have been, and never will be discharged.

In addressing you on the present, to me, interesting occasion, it has been my study to avoid as much as possible, every expression or allusion calculated to give offence. Most sorry should I be, to wound the feelings of a single individual in this assembly. I can safely declare, that, at this moment, I am not conscious of entertaining one unkind or unfriendly feeling. So far is this from being the case, that I now look back with regret on the little bickerings and contentions in which I have been occasionally involved with certain members of Synod. Perhaps there were faults on each side. I am free to confess, that natural temperament may have sometimes caused me to feel and speak with more warmth than I ought to have done. At present, however, all former hostilities are forgotten. They are lost in emotions of a very different character. Most sincerely am I disposed to hold forth the hand of reconciliation, and exchange forgiveness for every thing that is past. We are now going to part—in the name of God, let us part in peace. There is one circumstance, which has brought some early and affectionate recollections into my

mind, and given, in all probability, a deeper and softer tone to my feelings. I cannot refrain from mentioning it. This Meeting-house is the first whose walls I ever entered, and the one which I continued to frequent, during the happy and innocent days of boyhood. Many, many years have rolled over my head, since it was last covered by this roof; and scenes of our youth—from which we have long been absent, revive, in all its freshness, the memory of former times—of times that are past, never to return. Well do I remember walking, when a mere child, down the alley in which I now stand, conducted by parental hands that have long since been cold, and accompanied by three affectionate sisters. Well do I remember standing up on the seat of the pew on which I now rest my arm, and gazing with reverence at the venerable-looking man who then filled the pulpit. That man, under whose ministry I was reared in early life, and who was the first clergyman under whom I was examined in the Shorter Catechism, was one of the eldest members of your body. Thus, Sir, it has come to pass, by rather a singular coincidence of circumstances, that my connexion with the General Synod of Ulster is terminated on the very spot, where, in a certain sense, it may be said to have commenced. Here it began—and, after lasting for half a century, here it ends. Here we first met—and here we part. To you, Sir, and to all, once more, farewell!"

This speech needs neither note nor comment of ours. But it does gratify us exceedingly, to be able to add the following paragraphs from the Northern Whig:

"That Mr. Porter's manly and conscientious line of conduct, has procured for him the approval of his friends, and the admiration of those who differ from him on abstruse points of faith, it is gratifying to know; and it reflects an honour on the times in which we live, to record the fact, that it has been resolved, *by men of all creeds and classes*, not to permit him to suffer a diminution in his finances, in consequence of his loss of the Clerkship. He is about to be waited on, with a request that he will allow himself to be indemnified for the sacrifice he has made in the cause of conscience and truth.

"That he will accede to this request, we sanguinely anticipate—for he ought to bear in mind, that it is an honourable testimony, borne by the public, to his integrity and worth. Indeed, we may add, that considerable progress has already been made in raising funds to purchase an annuity for Mr. Porter's life, fully equal in value to the sum of which he has just been deprived. That all honest and honourable men will gladly join in it, and be anxious to bear a share in so good a cause, is what we anticipate;—and we shall only add, that society will be far more honoured in granting, than Mr. Porter will be benefited in receiving, this unequivocal testimonial of public respect and public gratitude.

On Wednesday and Thursday, 7th and 8th July, the Synod of Munster held its Annual Meeting in the Presbyterian Meeting-house, Prince's Street, Cork. Ministers were present from Strand-Street and Eustace-Street Congregations, Dublin, and from Lim-

erick, Waterford, Clonmell, Bandon, Fethard, and Cork. The Rev. Mr. Dickie, one of the ministers of Limerick, read the Scriptures and conducted the devotional part of the service. The Rev. James Martineau, one of the ministers of Eustace-Street Congregation, Dublin, and Secretary to "the Irish Unitarian Christian Society," preached from Luke xii. 51. The Rev. Edward King of Bandon was appointed Moderator, and the Rev. James Armstrong of Strand-Street Congregation, Dublin, is the Clerk of Synod. Mr. Martineau's discourse was highly approved, and, on the motion of one of the Elders of Cork Congregation, it was resolved that it be printed at the expense of that society.

The different ministers and elders proceeded to deliver in reports of the state of their congregations. All seemed to be favourable, and evinced an activity in the Presbyterians of the Munster Synod, which must be attended with the best results to that body. In Dublin the ministers of Strand-Street and Eustace-Street have been delivering Lectures in support of Unitarian views of Christianity to crowded audiences; which exertion has greatly increased the permanent members of both congregations. In Limerick and Cork, Sunday-schools have been set on foot, both on the same general plan, that of the members of the congregations being Sunday-school teachers to all ranks of those who wish to attend. In Fethard the congregation has petitioned Parliament against Presbyterians being compelled to serve as church-wardens, and have been promised the effectual aid of Sir John Newport in procuring relief for the body at large. The congregation of Bandon is, with all the distresses of want and misery round it, struggling through its difficulties, and promises well. Waterford and Clonmel are also improving.

The ministers and elders were entertained at Dinner by the Cork Congregation, about sixty persons being present; and the ladies of the Society having invited them to tea, the party adjourned to the house of one of the members, where about eighty joined in social and cheerful conversation.

Scottish Unitarian Christian Association.

An Annual General Association of the Unitarians of Scotland, for mutual co-operation and encouragement, was instituted in the year 1813. Its meetings were continued for various objects till 1824. Circumstances having latterly arisen which seemed to require the agency and superintendence of such an institution, a meeting was held in the Unitarian Chapel, Glasgow, on Sunday evening, 18th July. It was numerously and respectably attended. Mr. Harris commenced with prayer, and then gave a general statement of the prospects of the cause of free inquiry and Christian benevolence at Dundee, Tillicoultry, Lanark, Carluke, Port-Glasgow, Greenock, &c. The Meeting having been addressed by various individuals of Glasgow, Paisley, and Dundee, it was Unanimously Resolved, to re-establish the Association. The following Resolutions, constituting the laws of the Association, were severally proposed and seconded, and unanimously adopted.

1. That it is a most desirable object, to form and maintain a regular correspondence with the different individuals and Societies in Scotland, united in the belief and advocacy of the strict Unity of God, and of his Universal Love to his creatures.

2. That no means appear to be better adapted to the accomplishment of that object, than the institution of an Annual General Association, holding its meetings at the places in which such Societies exist, and maintaining a correspondence through the medium of its Committee.

3. That such an Association is calculated not only to unite the Societies themselves in a spirit of friendship most worthy and illustrative of the Christian name, but will also tend to the encouragement of individuals, afford an excellent opportunity to explain to the public their religious principles, to expose the misrepresentations that are circulated respecting them, and to diffuse a spirit of inquiry and benevolence.

4. That we, therefore, form ourselves into a Society, to be denominated "THE SCOTTISH UNITARIAN CHRISTIAN ASSOCIATION."

5. That the objects of this Association are:—

1st, To promote and keep up an intercourse and correspondence between the different Individuals and Societies in Scotland, united in the belief and advocacy of the great and Christian principles of the strict Unity of God, and of his Universal Love to his creatures.

2d, To contribute to the illustration and establishment of the doctrines and spirit of Christianity, by the distribution of Tracts on Christian doctrine and moral conduct.

3d, To assist in defraying the travelling expenses of Unitarian Missionaries in Scotland.

4th, To support Public Worship, by assisting Individuals to form themselves into Societies, for the worship of the One living and true God the Father, in the name of the Lord Jesus Christ.

5th, To co-operate with other Associations of a similar nature, formed in different parts of the United Kingdom, and of the world, in the advancement of the holy and benevolent faith in which they are united.

6. That acknowledging but one head of the Christian Church, Jesus Christ the righteous—the well-beloved Son of God, sent by the Father to be the Saviour of the world; we make our open and most solemn appeal to the writings of the Old and New Testament, as the only standard of Christian doctrine and practice, in vindication of our principles and worship.

7. That while the Members of this Association will never shrink from the avowal of what they believe to be true, they will at all times endeavour to banish prejudice by a spirit of candour, and to destroy the effects of misrepresentation by a character and conduct which shall be free from stain or reproach.

8. That any person subscribing the sum of *Two Shillings and Sixpence* or *upwards, annually*, shall be considered a member of the Association, and shall be entitled to receive half of his subscrip-

tion in Tracts circulated by the Association, if claimed within two months after the Annual Meeting.

9. That all subscriptions paid during any part of the year, shall be considered as commencing on the day on which the Annual General Meeting is held, and as terminating on that day next ensuing.

10. That the Annual Meeting of the Association shall be held on the first Sunday and following Monday in August.

11. That the management of the affairs of the Association shall be vested in nine Directors, and a Treasurer and Secretary; and that every question which shall come before the Committee or the Association, shall be determined by a majority of votes.

12. That Corresponding Members be appointed in every place in Scotland, where there are any Unitarians; that they be requested to act as local Treasurers, and also to send an annual account of the state and prospects of Christian Unitarianism in their respective neighbourhoods, to the Secretary of the Association, that it may be presented in the Report of the Committee to the General Meeting.

13. That two Members of the Association shall be appointed Auditors of the Treasurer's accounts, by whom they shall be examined and certified, before they are submitted to the General Meeting.

14. That these Rules shall not be altered, except at the General Annual Meeting of the Association; and any alterations intended to be proposed to the Society, must be previously notified to the Committee.

The following individuals were appointed the Officers of the Association, for the ensuing year:

Mr. Bryson.	Mr. Mitchell,	Mr. H. Smeaton.
Dunlop.	Muir.	Thomson.
Manson.	Peter.	Rae.

Mr. Hedderwick, *Treasurer.*

Mr. Harris, *Secretary.*

A vote of cordial approbation to Mr. Millar of Dundee, and of congratulation to him and the Congregation of that Town, on the prospect of their soon obtaining a resident Minister, was unanimously passed. The following resolution was also unanimously and warmly adopted:

"That this Meeting welcome the accession of the Rev. Archibald Macdonald of Greenock, to the cause of God's Unity and Benevolence; and whilst they admire the Christian firmness and integrity which have marked his conduct, would express their fervent hope, that he will prove himself a labourer who needeth not to be ashamed, and that he may experience that peace and joy in believing, which neither the world's riches nor its frowns can give or take away."

The meeting concluded with singing and prayer. Many individuals have already joined the Association; and we trust that it commences its labours with good prospect of success. All communications from individuals and Societies, respecting the Association, to be addressed to the Rev. George Harris, Glasgow.

Glasgow Unitarian Chapel.

In addition to the Donations announced from England towards the liquidation of the Debt, which were inserted in the Christian Pioneer for September 1829, there is now gratefully to be acknowledged—

Liverpool Fellowship Fund, - -	£5	0	0
Thomas Bolton, Esq. Liverpool, - -	1	0	0
Chesterfield Fellowship Fund, -	5	0	0

TO CORRESPONDENTS.

Communications have been received from Zaccheus—R.—J. G.—D. S.—R. P. X.—and Newspapers and Pamphlets from Belfast, Birmingham, Cork, and Liverpool, for which the respected Friends will accept the Editor's grateful acknowledgments. To his various other Friends and Correspondents, he renews his sincere thanks.

JAMES HEDDERWICK AND SON, PRINTERS, GLASGOW.

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